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The Ethical Note in Preaching.

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The subject of Christian preaching is the gospel. Its end is salvation. But what is the gospel? And what is salvation? The preacher's answer to these questions will determine the field of his interests, the content of his message, and the nature of his influence upon the life of the world. Let it be said, however, that they are not easily answered. The words 'gospel' and 'salvation' introduce us to a world of truth and experience. Facile definition will not suffice. They are like vast continents challenging exploration, and so vast that at the end of one's life rich expanses must remain uncharted. After nineteen centuries men are still exploring "the unsearchable riches of Christ" and learning new wonders of the breadth and length and height and depth of his "love which passeth knowledge." They find in the Christian gospel authoritative guidance in worship, in belief, in conduct. It is at

once devotional, theological, and ethical. It is idealistic and practical. It brings God into human life to redeem from sin, recreating the spirit of man, and transforming his life. The mystic will define it primarily in terms of communion, the theologian in terms of belief, the ethicist in terms of character and conduct. And it requires the insight of all to compass its meaning. The preacher, therefore, who sets himself to preach the gospel, must preach to the hearts of men, a gospel of Divine love and compassion, of regeneration and fellowship, with the cross of Christ as its revealing light and effective power. He must preach also to the philosopher and the theologian in man, seeking to establish the great concepts of the Christian gospel such as the sovereignty and holy fatherhood of God, the nature of sin, atonement, eternal life, sainthood, the Kingdom of God. And he must become the interpreter of life in the Kingdom of God, winning men to set for themselves the highest ethical goal.

The ethical content of the gospel, therefore, must have the constant though certainly not the whole attention of the preacher. Of the essential elements in Christian preaching I should name evangelism first, Christan doctrine second, and Christian ethics third, for without a knowledge of truth the ethics would have no foundation, and without regeneration, no adequate motive. The ethical note is chosen for this address partly because it relates itself to both the departments of the Seminary in which the Trustees and Faculty have so graciously invited me to teach; but primarily because of the peculiar demand today for the ethical emphasis and an ethical apologetic. In its consideration we shall examine first the place of ethics in the teaching of Jesus, then the ethical situation of the modern world, and finally the demands of ethical preaching upon the preacher.

I.

The Place of Ethics in the Teaching of Jesus.

In his immortal work on Homiletics Dr. Broadus makes the observation that "our Lord's personal teachings consist mainly of morality," and we have only to read the Gospels to see that his ethical emphasis dates from his earliest years and never abated. The boy of twelve years discloses a sense of duty, that "central fact in man's moral consciousness," that was defined and directed by the very highest sanction—the will of God. Already for him the highest expression of life was religion and the truest expression of religion was moral obedience to the Heavenly Father. Upon the threshold of his public ministry his temptations reveal not only the maturity of his moral discernment and convictions, but also that those portions of the law that emphasized obedience and inward righteousness, and the great prophets with their flaming zeal for practical righteousness and moral indignation against wickedness, were the sources from which he drew knowledge and inspiration. In his youth he drank deeply from those ethical fountains of the Old Testament and claimed their emphasis for his own.

This fact is strikingly apparent at every stage of his ministry, from his first cleansing of the temple to his intercessory prayer on the night of the betrayal. Does he preach spiritual regeneration to a Nicodemus? He does not stop until he has spoken of righteous conduct wrought in God. Does a Samaritan woman at Jacob's well ask with mingled levity and wistfulness for the water that springs up unto eternal life? He reminds her of the dark ethical barrier of habitual sin which stood between her and any satisfaction of life. Did she speak of worship? Again he quickly shows that the good pleasure of God is not in geography and architecture, but in spirit and real-

ity. To the forgiven he issued the ethical challenge of grace: "Sin no more." To the ceremonially minded Pharisees, who criticized him for stepping across the line of class prejudice to draw a despised publican into the Kingdom of God, he said, "Go ye and learn what this meaneth, I desire mercy and not sacrifice." Turning to the Sermon on the Mount, which presents his conception of life in the Kingdom of God, we behold the greatest ethical document ever written. It is "the great compendium of the fundamental principles of the Christian Righteousness which is the 'life' of the members of the Kingdom of God." The virtues of the blessed, their responsibility in the world, the moral meaning of the law, inward and vital righteousness as distinguished from convention and custom, love and revenge, money and morals, faith and life, motive in service, the Golden Rule, the Kingdom of God and His Righteousness, are subjects which free religion forever from the retreat of monk and mystic, setting it in the midst of life as the dynamic of character and the sanctifier of human society.

Time does not permit a review of the parables of our Lord. He closed the Sermon on the Mount with a parable in which He "pleaded fearlessly that His teaching should be brought to the acid test of deeds." And after that He employed many a parable and similitude to bring from shop and home and field and market place stinging truth about sin and judgment, striking contrasts between selfishness and love, pride and humility, hypocrisy and reality, anti-social and philanthropic uses of wealth; and as a climax of all, those parables of grace, revealing at once the heart of God and the value of human personality in his sight, and challenging the redeemed to be the ambassadors of love to a blind and broken humanity.

Concurrently with this ethical emphasis, and explaining it, runs another fact, the dependence of his ethics

upon religion, the ethical principles being rooted in religious truth, and ethical achievement in religious experience. If he speaks of religion in terms of ethics he thinks of ethics in terms of religion. And, as Dr. E. F. Scott says, "the more we examine His thought the more we become aware that the moral and the religious elements can at no point be separated. This is just as true of the Synoptic teaching where the religious ideas often seem to be quite absent, as of the Johannine, where they are made supreme." Quite different was Christ's conception from that of primitive society in which religion was merely a sanction of tribal customs, however they might have arisen, and from the more modern use of religion to preserve the "status quo." Dr. C. A. Anderson Scott speaks of the ethical teaching of Jesus as "practical deductions from the revelation and discovery of man's spiritual environment." And Walker, in the Baird Lecture of 1928, refers to the essential Christian beliefs as "the fundamental presuppositions of the Christian Ethic".

As illustrations of this vital relationship let us think of the Christian conception of God. That conception is brought to a focus in the reverent address of Jesus, "Holy Father". God is "our Father", perfect in righteousness and love. He is One God, the Creator of all humanity, loving all, willing that none should perish. In his character and will is man's highest ideal. And in this faith is the root of the Christian ideal of character, "Be ye perfect as your heavenly Father is perfeet;" and of the highest duty: "Thou shalt love the Lord of God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind". No other law can surpass his will, no other goal his character. "To separate His morality from His religion means nothing else than to tear it up by the roots" (F. F. Scott).

Closely associated with the Christian idea of God is the conception of man. The worth of the individual, emergent in the Old Testament, in the New Testament is elevated to the forefront: "It is not the will of your Father who is in heaven that one of these little ones should perish". "There is joy in heaven over one sinner that repenteth". The divine love flowed in a sacrificial stream to all the world, passing by no individual in its inviting "whosoever will". This religious conception of human life is the basis of Christ's vitalizing and universalizing interpretation of the command, "Thou shalt love thy neighbor as thyself", which finds expression in the parable of the Good Samaritan, and in the principle, "Whatsoever ye would that men should do unto you even so do ye also unto them". Out of it spring those striking challenges, "Love your enemies", "Give to him that asketh thee", "Turn the other cheek", "Be merciful". Kant was voicing Christian ethics when he said that "humanity in all persons must be treated always as an end in itself, and never merely as a means". The rights of every man, individual responsibility, human solidarity and interdependence are principles that cannot be escaped if we hold to the religious faith of the New Testament. In the same manner such other doctrines as that of sin, the Kingdom of God, the Holy Spirit in human life, may be shown to be the basis and inspiration of ethical teaching.

A study of the relationship of Christ's ethics to religion reveals also the fact that he regarded religious experience as the only adequate inspiration to the highest ethical achievement. "Men do not gather grapes from thorns, nor figs from thistles." "An evil tree cannot bring forth good fruit." For a true appreciation of life and an appreciation of its power regeneration is necessary, because there spirit and motive are born. The moral breakdown of the Pharisees, which Jesus condemned so

vigorously, was not in deeds of vice and lawlessness, but in lack of those blessed virtues and unselfish, compassionate deeds which come to life only when men face filially the heavenly Father. It may be that those who think Jesus unfair to the Pharisees have failed to measure his sensitiveness to unreality and his abhorrence of rectitude without inward righteousness. He was thinking of life here, in its ethical and social aspects, as well as the life beyond when he said, "Ye must be born again". And history consistently establishes his claim. Witness on the one hand the limited ethical outlook, and the far distance from the spirit of the Cross in their ethical and social endeavors of men who drink from the wells of pagan motives; and on the other hand the far unselfish reaches of men like Paul, and the ethical aspirations of the early church which joined battle with pagan morals—aspirations born not in a study of philosophical ethics, but in an experience of grace. Without that religious motive the strong allurements of pagan life and their own oft recurring lapses would have thrown those tempted saints back into the abyss.

With Christian ethics thus rooted in Christian doctrine we cannot follow those who claim that Christ's moral teachings are out of date. Had he given a code of morals dealing specifically with the social, economic and political organization of the first century that code would have passed. But he gave instead moral principles, whose validity can be judged only by their harmony with his religious conceptions, that is, if his religious conceptions themselves are valid. We cannot throw the moral teaching overboard and keep the religious doctrines. An effort has been made by Weiss and others to show that the apocalyptic element is central in Christ's teaching, and that much of his ethical teaching hangs upon that and becomes, therefore, an interim ethic to serve in a brief critical

period before the end of the world which, according to Weiss, Jesus confidently expected within a few years. As a number of writers have shown, this is not only a questionable interpretation of the religious teaching, but also a misreading of the ethical principles in the circumstances of their utterance, and their root-and-branch relation to the fundamental conception of God and man.

Most scholars agree with Spencer in his "Theory of Christ's Ethics" that the teaching of Jesus is not an "interim ethic", and that "it is by no means a subsidiary by-product of Christianity, but something without which God's purpose for humanity would fail. For it represents what man has to do in conjunction with what God offers to do and will do towards the realization of the *summum bonum* of the universe". These facts constitute the first argument for the ethical note in preaching.

II.

The Moral Situation Today.

The moral situation today adds its voice to that of our Lord in calling the modern preacher to an ethical emphasis. Interest in questions of morality is wide-spread. Youth and old age are discussing morals. The literature of ethics is abundant. A list of questions submitted by college students to an eminent preacher reveals a predominant interest in morals, individual and social. Questions of the public to the radio preachers reveal a similar interest. A well informed writer says that "leaders of religious thought recognize today that the line of most severe tension has moved momentarily at least from theology to morals."

Ours is a day of multiplying ethical problems. The industrial revolution in which the machine invaded the simplicities of life, destroyed the self-sufficiency and com-

parative isolation of small communities, created on a vast scale employer and employee classes, radically changed home life and relationships within the family, brought multiplied thousands into the complexities of city life, and plunged western civilization into economic conflict, led inevitably to new and baffling moral problems. There are problems of the family too many to enumerate, touching its life at every point, striking at its very foundations and threatening its dissolution. There are moral problems pressing to the front in the economic world, relating to property and wealth, the organization and management of industry, profits and wages, and so on. One could write at great length of the moral complexity of city life and the moral perplexity of city dwellers. The ethics of citizenship as practiced in America would be a subject to reveal a range of conduct, of ideas and no-ideas startling and discouraging. But why attempt even to sketch the field of moral problems? Look anywhere and you will see men and women and young people subjected to more, and more difficult, ethical tests than ever before.

Is the modern man equal to the test of this complexity and pressure? What is his moral response? Speaking from his watchtower of statecraft President Hoover says concerning increase of crime, "We are not suffering from an ephemeral crime wave, but from a subsidence of our foundations". And Eucken, the philosopher, says that morality "has been drawn into the wave of disintegration which is passing over men's minds. Formerly the scientific definition and accurate conception of morality were matters of contention; but now it is the fundamental idea of morality that is questioned." Still another writer on the ethical situation says that "in our time to many the enormity and anomaly of vice or sin have ceased to be subjects of profound concern. This

down-grade movement which had been visibly proceeding during the latter half of the last century, has been accelerated by the European War. Beliefs and principles held sacred in former times have been subjected to the strain and dislocation it has occasioned. Their validity and sufficiency are assailed by a criticism often embittered by the disillusionments of recent years. Men have witnessed the too obvious failure of traditional institutions, the inability of the resources of a nominally Christian civilization to prevent calamities whose possibility had been foreseen, but whose actual occurrence was not seriously contemplated by most people". And it is true that because this moral and social upheaval has occurred in the nations whose names are associated with the name Christian the adequacy of Christian ethics is called into question.

Not only industrial and political revolution, and international wars with their practical tests of morals, but new theories of ethics have added to the confusion of the present age. They find their center in the doctrine of biological evolution which involves inevitably religion and morals, when as phenomena of life they are believed to have originated and developed from purely biological facts. The meaning of the ethics of evolution is briefly summarized by Prof. Nevius in his recent text-book, "The Meaning of Moral Life", as follows: "On such a view ethics is a purely natural phenomenon, like the protective coloring of the butterfly, or the ability to swim. What we call right and wrong are precisely what we have chanced to be through the operation of forces, social and otherwise, over which man himself had no control. Throughout the entire process nature working automatically and even blindly has permitted the entrance of no rational element whatever. Even the sense of obligation, which as we have seen constitutes the fountain-head, the essential *raison d'etre,* of the moral problem, vanishes into thin

air. It is reduced to little more than a faint echo, increasingly difficult to hear, from the primitive restraints of a remote past". From such a theory various ethical teachings have emanated. Taking one direction Freud and his pupils construct a theory of unrestrained license in conduct as the way of progress. With another emphasis Nietzsche becomes pointedly anti-Christian, laughing at the idea of good and evil as an "old delusion", substituting for the commandment of love his counsel, "flee from your neighbor and keep love at farthest distance", the ethics of war and autocracy. The Marxian socialists and communists find in it the grounds for class conflict and the ethics of the jungle; while in modern Behaviorism we behold along with the denial of personality the total evaporation of the ethical question in an entirely mechanistic psychology. And Humanism: well, it vainly tries to take the naturalism which denies God, squeezes all meaning out of personality, and robs both religion and morals of all idealism, and upon that build an illogical ethical and social idealism with man as its god. These are some of the efforts of non-Christians to explain and satisfy man's ethical nature today. And one has only to note their lively progress to see the extreme urgency, not only of winning men to Christian idealism by winning them to Christ, but of teaching men the practical meaning and worth of that idealism in the life of this strenuous age.

Motive is of primary importance. But we have learned that motive is not enough. Men have not only to be born again; they must grow; and to grow properly they must be taught. Love is born with the new life, but Jesus and Paul had to teach much about its meaning and practice. As Dr. Coffin suggests in his "What to Preach", the modern preacher cannot put entire confidence in "the spontaneous appearance and growth of the fruits of the Spirit", nor take for granted that people know what

goodness is; nor forget "the difficulty of thinking through what the Christian ideal is under existing social conditions". All of these facts, and more, about the moral situation today argue for the inclusion of the ethical note along with the spiritual note in preaching. We believe that Christianity is true. We believe its moral teaching is adequate. It needs prophets.

III.

The Demands of Ethical Preaching Upon the Preacher.

Time remains for little more than a suggestion concerning the demands made upon the preacher by this ethical task which is so imperative. Here the Master Preacher must become our teacher. His example, his understanding, his method and passion must guide us.

In the first place the preacher must be the exemplar of his message. His life must proclaim his own acceptance of the faith and idealism of Jesus which he commends to others. Moral passion must characterize his conduct and he must demonstrate in his own moral achievements the adequacy of Christian faith to produce moral excellence. "Take heed to thyself", "Let no man despise thee", are the mottoes to be hung over the threshold of every day and deed. His doors must be closed to every form of paganism, brutishness and unreality. I speak not only of those gross delinquencies which are commonly associated with sin, but of those less disreputable dispositions and worldly principles that would submerge the Christian in the flood of self-seeking opportunism, falsehood, dishonesty and general moral laxity which sweeps through a proud, money-mad, power-worshipping society. The world has no ear and no heart for the preacher who, like the Pharisees, prostitutes religion to one's own advancement and destroys in one's people all

sense of proportion in morals by straining out gnats and swallowing camels.

This suggests the preacher's second qualification for his ethical task, viz., clear moral insight. "If the blind guide the blind, both shall fall into a pit". Himself committed to the moral excellence of the Kingdom of God the preacher will be ambitious to know the meaning of Christ's teaching. And how essential this is to a true presentation of the gospel has at least been hinted at, I trust, as we have discussed the place of Christ's ethics in his gospel, and the modern moral situation. Superficiality or ignorance here must do irreparable mischief. He spoke truth who said that if Christianity has no sure word about money it is inadequate for this age. Is our economic morality Christian? If not, is Christianity practicable in business? Can we harmonize war with the ethics of Jesus? If not, what shall we do? Has Christianity any clear word to say in this age concerning the ethics of marriage and divorce? Whatever the answers may be, these and a score of other questions of like proportions, not to speak of a thousand other ethical issues, are up. And if the preacher is to establish a moral apologetic for his faith, he must have more than a shibboleth at his command; he must have convictions and words that are born of that insight which is given only to those who have fellowship with the mind of Christ and intelligent compassion for those whom they serve.

Another important consideration is the preacher's method. And in this problem one does not turn to Jesus in vain. An outstanding characteristic of his method was his constant and emphatic reiteration of certain great principles, the visible foundation of which was those great religious conceptions of which we have spoken. The central principle about which all else revolved was love. One recalls his teaching on forgiveness, humility and meekness, mercy and unselfish service. On the other hand

he warned against the dispositions of vindictiveness, inhumanity, and covetousness, against unreality and materialism. When he interpreted the laws of Moses he revealed the principle beneath, and in answering moral inquiries he often cited men to principles of action instead of giving detailed guidance for particular circumstances. In Judaism the making of rules had been carried to such an extreme that little place was left for individual moral judgment, and so personality was degraded. Man's moral nature was violated, moral conduct became a matter of casuistry or of blind acceptance, and the good life an impossible burden to the well-meaning. And against such a prostitution of religion, morals and personality, Jesus revolted. Hence his method. Understanding him thus interpreters are not explaining away his direct imperatives when they see in them concrete expressions of principle. As Spencer says, "Where another moralist might have given abstract nouns (generosity, forgiveness, mercy), our Lord utters imperatives (give, forgive, be merciful) according to the customary manner of instruction, and with a view to vividness and emphasizing obligation".

This proclamation of moral principles is the duty of every preacher. But is that all? Is he to forego the application of these principles to particular situations and social relationships? Are we to be led by the comparative silence of Jesus concerning citizenship, industrial relationships, crime, slavery, war, to conclude that the preacher must "keep out" of these things? Let the preacher who answers affirmatively be sure that he is following insight and not fear. Jesus did discuss marriage and divorce; he did in his own conduct and teaching bring his principle of love to bear upon race prejudice; he did discuss the moral question of the Sabbath, by which things he won the enmity that slew him. He did not condemn slavery, war, political autocracy. But the argument from

silence on slavery and war are not half so convincing as his doctrines of love, the unity of the race, the dignity of personality, interpreted in the light of the Cross. We must remember that he said "I have many things to say unto you but ye cannot bear them now;" and, in a suggestive context, "Do not cast your pearls before swine". Some things were futile then; some had to wait. But the Holy Spirit will become the Teacher.

Paul, the apostle of marvelous insight, went further than Jesus in the practical and particular application of moral principles, and may serve as a commentary upon the preacher's method. I quote from Dr. Tittle in "The Foolishness of Preaching": "It is interesting to observe that in the very letter in which Paul announces that he is determined not to know anything among these Corinthians save Jesus Christ and Him crucified, he proceeds to offer chapters of advice about litigation, marriage, wedlock, falling in love, personal liberty, the exercise of personal gifts, the length of women's hair, the veiling of women in the churches, and the taking of a collection. When Paul had finished the writing of this letter, he might have reflected 'I have covered substantially all the subjects in which our Christian folk at Corinth are vitally interested'." The ethical preaching of the apostolic period is most instructive. And it whets one's desire to pursue the subject through Christian history. This we know, that there has been a constant expansion of the demands upon the ethical ministry of the preacher. The simplest period was that of Jesus' earthly ministry. The field was a society in which personal relations were comparatively simple. The people were Hebrews in whose Scriptures were the roots of much in Christian morals. The work of Jesus in moral instruction was the proclamation and clarification of principles. The ethical demand upon the apostles was different. Armed with the principles of Christ they went into pagan communities to

meet pagan morals. Life was comparatively simple, but the religious basis of Christian ethics was not native. Men needed not only to accept the principles, but guidance in many details of application. The epistles of Paul and other New Testament writers disclose the difficulties and demands. When Christianity entered into new political relationships and became politically powerful the ethical demands drew on to other fields. The break-up of the Empire and the rise of rival states, all nominally Christian, created another kind of moral challenge. And the modern period combines all the demands of the changing centuries. Political democracy and citizenship, the economic passion, industrialism, the mingling of alien cultures, universal education, internationalism, in religion a multitude of cults with varying morals, and in Christianity itself denominationalism, public responsibility, and often moral confusion,—all of these combine to challenge the adequacy of Christianity in moral guidance. Who can believe that in a situation like this when humanity is asking of Christendom, "What have you to say"? the preacher can rightly choose detachment and generalities. The modern preacher armed with the principles of Christ must arm the church also, and teach the church how to shoot straight. He must aid in the application of ethics to particular situations. Without guidance the purest motive is liable to err. The Spirit of Christ and the story of the ages combine to urge the modern preacher toward a practical ethical ministry.

Finally, to accomplish this successfully the preacher must have the prophetic passion. He must see the day of God's victory and long for it. He must see the plight of his people and weep over it. He must see the sinfulness of sin and condemn it. He must be fired with the truth of the Gospel and proclaim it. He must answer in his own soul the vision and passion of his Lord, "Thy Kingdom come; Thy will be done, as in heaven, so on earth".

China and the Missionary Enterprise.

By Kenneth Scott Latourette, Ph.D., Professor of Missions and Oriental History in Yale University.

[One of Five Lectures surveying the Missionary Enterprise in as many sections of the world. Delivered in the Southern Baptist Theological Seminary Conference for Pastors and Other Christian Workers, March, 1930.]

In no other land today are such tremendous movements under way as in China. Here is a fourth of the human race, the largest fairly homogeneous group of mankind, with a great cultural heritage, and now in process of rapid transformation.

At a time, when, because of the internal disorder, Americans are apt to look upon China with contempt, we need to remind ourselves of the past achievements and the probable future importance of the country. China has been civilized for at least twenty-five hundred or three thousand years. At the time that Greek philosophers and the later Hebrew prophets were setting a new mark for the human spirit in the Mediterannean world, Chinese thinkers were wrestling with the problems of existence, especially with that of building an orderly human society, and were laying the foundations for the political and intellectual structure which was to endure until our own day. When the Romans were building their empire, the Chinese were constructing one at the opposite end of the Euro-Asiatic continent which was not far behind the other in area, population, and culture. The two had some commercial intercourse with each other. While, after the fall of Rome, Western Europe was shrouded in the Dark Ages, China under the T'ang dynasty was probably the most prosperous and highly civilized land on the planet. Even after recovery had begun in the West, European travellers of the brilliant thir-

teenth century were amazed at the population and wealth of China and reported its cities to be larger and more magnificent than any they had seen elsewhere, either in Europe or Asia. As late as the eighteenth century, China was probably better governed than any kingdom in Europe and was the most populous empire on the face of the earth. In political ability and achievement, the Chinese have a record equal to that of any people. Their art has probably been the equal of the best on the planet. They invented paper and printing, and possess a voluminous and worthy literature. As late as 1800 there were probably more printed books in China than in all of the rest of the world put together.

The importance of the Chinese is probably not to be simply a matter of pre-twentieth century history. They are, as I have said, still the most numerous people on the globe. Their land is large: the total empire has an area greater than that of the United States, and the portions where the Chinese form the predominant elements of the population, are more than half the size of the United States. The land contains extensive fertile plains and valleys. Its climate, on the whole, is favorable to agriculture and civilization, and it has larger quantities of coal and iron than has any other land on the shores of the Pacific. Whether it will ever be as highly industrialized as the West is uncertain, for it does not possess stores of coal and iron at all equal to those of western Europe and the eastern part of the United States. It does, however, have great potential water-power.

At present, as all the world knows, China is passing through a revolution which is affecting every phase of her life. This revolution is due to the impact of the West. During the nineteenth century an Occident hungry for markets and raw materials and equipped with the devices of our mechanical age, broke through the barriers of sea and land and imposed itself and its commerce upon a re-

luctant China. At best, China would have found it difficult to cope with the situation. In the nineteenth century her weakness was accentuated by the fact that her government was in the hands of a foreign dynasty which was losing its vigor. The result was that she could offer no effective armed resistance to the foreigner, and the latter did about as he liked. Portions of China's territory, including some of her best ports, were leased or ceded outright to the Powers, spheres of influence were marked out by the aliens and for a time seemed precursors to the partition of China, and foreigners were given control of the customs, were granted extraterritorial privileges, and in other ways were conceded the favored status that is accorded conquerors in a subject nation.

The Chinese, being a proud people, have resented their subjection to the foreigner and the stigma of inferiority, and have sought to readjust every phase of their life to meet the altered situation The result is the revolution which so impresses the observer. Before our very eyes the entire life of this people is being reshaped—the most gigantic transformation that the world has ever witnessed in any one nation. For the moment, at least, the result is chaos, but in the midst of the chaos is life.

The phase of the revolution most obvious to the outside world is political. For eighteen years China has been professedly a republic. The confusing story of these years need not to be recounted here. It is a mixture of civil strife, intrigue, sordid selfishness, seemingly impotent idealism, ephemeral attempts at stable institutions. Today a government at Nanking, professing allegiance to the ideals of the most influential dreamer of these two decades, Sun Yat-sen, is acknowledged by the Powers as the only one entitled to speak for all China. The authority of this government, however, is effective merely over portions of a few provinces, and the major part of the country scarcely renders it even lip service. Actually the

nation is divided into poorly delimited states with rapidly shifting boundaries, dominated by scores of major and minor military chieftains. Banditry is rife in great sections, life and property are unsafe, and famine and pestilence are rapidly reducing the population of the northwest. The Nationalist party—the *Kuomintang*—which supposedly is nation-wide and which has much power, is distraught by jealous cliques. Some of the appendages of the Empire have been practically lost, notably most of Tibet and Outer Mongolia.

Some foreigners have seen in this near approach to anarchy proof of an incurable political incapacity on the part of the Chinese. The real causes of the unhappy condition appear to others of us to lie elsewhere. It is partly the fact that Chinese history is repeating itself. China has seen more than a score of dynasties of longer or shorter duration, and, after the fall of each rival, military men fought with each other until one conquered the others and founded a new ruling house. A similar contest has been in progress since 1911. However, a second and novel factor has complicated the situation. For nearly two thousand years, each new dynasty perpetuated, with some modifications, the administrative machinery and laws of its predecessor. Today this cannot be done. A new form of government and new laws must be evolved. New ideas have entered the country from the Occident and the nation will not be satisfied with the old. Even if it would be content, China is now living in so utterly different a world and such added demands are being made on her government, that the old will not suffice. To build practically *de novo* political institutions for a fourth or a fifth of the human race is at best extremely difficult.

When there is added the illiteracy of the masses, the self-seeking and corruption of a majority of the educated leaders, and the widespread poverty that curses China, the task becomes herculean. It may be a hundred years

or longer before anything like a stable government is achieved for the entire country.

In the meantime, grounds for hope are by no means lacking. The sentiment of nationalism is stronger than it has ever been. This has already had tangible results. The use of a uniform vernacular is spreading. The Kuomintang, faulty though it is, has an organization which is almost nation-wide. In foreign affairs, China, in spite of her internal weakness, has regained a large proportion of the special privileges which foreigners have held. The foreign postoffices have gone, customs autonomy has been largely regained, some of the foreign concessions—notably those in Hankow, Kiukiang, and Chinkiang—have been surrendered, Chinese have been admitted to the governing bodies in some of the foreign settlements, and extraterritoriality has gone for several of the Powers and is going for others. This ebbing of the tide of foreign aggression is due in part to the weakness of Western Powers or their unwillingness to maintain their claims by force, but it is also partly to be ascribed to the pressure of Chinese nationalism. Foreigners still have special privileges in China which are inconsistent with full national sovereignity—notably the remnants of extraterritoriality and the Japanese and Russian interests in Manchuria—but they are much less like lords of a vanquished country than they were fifteen or even ten years ago.

Moreover, with all the sordidness and selfishness of Chinese politics, there is more of idealism in them than at any time since the first flush of the revolution which ushered in the republic. Sun Yat-sen's program has its vulnerable points, but it is idealistic, and with its main objectives no well wisher of China can quarrel. No faction dare as yet openly denounce it or depart from it. The leading military figures probably average somewhat higher in public spirit than have those of any other period

since 1911—although that is not saying very much. The younger, Western trained civilian is coming more and more into power in Nanking and elsewhere. He is far from perfect, but he is more progressive than were his predecessors.

We must not lose sight of the fact that the political is only one phase of the revolution. Every side of Chinese life is affected. In the intellectual realm there is ferment. The old civil service examinations, bulwarks of conservatism, disappeared a quarter of a century ago. The new educational system is chiefly of Western origin—much of it by way of Japan—although the older Chinese cultural subjects still find their place on the curriculum. The Chinese student mind, unshackled from the bonds that had confined it for centuries, ranges freely afield. Nothing either Chinese or foreign is too old or too venerable to be challenged. Science and nationalism are bowed down to, but aside from these nothing is sacred. The history and philosophy of China are being examined afresh, with interesting results. The vernacular is being substituted for the ancient classical style as the chief vehicle of the written word. Many philosophies and social programs, both Western and Chinese, have their advocates. A rapidly expanding press has helped to spread the new ideas.

Students are not content with talking—although of that they do a vast amount—but have actively engaged in politics—local, national, and international. The student movement has been something with which national administrations and foreign powers have had to reckon.

So far, much of this intellectual activity has been negative and destructive. Many of the new schools, too, leave much to be desired not only in equipment but in scholastic standards and in mental and moral discipline. The political unrest of the past three or four years has probably reduced the number of students and injured the

quality of work, already too low. Many of the bolder spirits, moreover, have been killed in the fighting, especially in the conservative reaction. All is not black, however. Some institutions are doing excellent work. Thousands of Chinese are studying, as for the past three decades fellow countrymen of theirs have been studying, in the universities of America, Europe, and Japan. The Mass Education Movement continues and is enlisting the sacrificial enthusiasm of some of the most highly trained minds, and at least one other interesting experiment is being conducted for bringing education to the rural population. Individual scholars are doing excellent pieces of research in several fields.

In the economic realm, the factory system has begun to arrive and the indurtsial revolution is making itself felt. Great cities like Shanghai are becoming industrialized. Labor unions and chambers of commerce are taking the place of the old guilds. The telegraph goes to every part of the country. Air-mail routes have recently been established. Thousands of miles of auto roads—very few of them paved, however—are being constructed, and the automobile is rapidly coming in as a means of conveyance.

The political troubles have delayed greatly the progress of these changes. In some regions, indeed, marked retrogression has been witnessed. Outside of Manchuria. the railroads have suffered greatly from war and from the rapacity of the military. Everywhere prices are rising, with resulting unrest and distress. Frightful famines, due in large part to the civil disorders, are devastating vast provinces, and it is quite within the realm of possibility that the population of the country may decline a third or a fourth before order is finally re-established. The suffering entailed can be only faintly imagined. Interestingly enough, however, the total foreign trade has usually been growing in spite of all these discourage-

ments. For better or for worse, China is slowly being integrated into the economic life of the rest of the world.

Socially, old customs and institutions are passing. Marriages are more and more arranged by the couples themselves and not by their elders. Here and there the older family is disintegrating. Women are demanding and receiving more recognition. The conservative reaction of the past two and a half years has only slowed down the changes.

Religiously, too, the nation is in a state of flux. Confucianism, the dominant ethical school of the old order, suffered greatly with the passing of the imperial regime with which it was so closely intertwined. For a time new cults sprang up, although not so much has been seen of them the past three years. The Anti-Christian Movement, of which we have heard much in this country, has been only one phase of an anti-religious movement. The younger intellectuals are most of them throwing over all religion and are denouncing it as unscientific. Here and there temples are being emptied of their gods. Yet superstitious animism is still the faith of the masses, and here and there Buddhism has experienced a marked revival. Aside from this latter, however, and Christianity, the country is witnessing no new religious movements which give promise of any prolonged growth.

What the future holds for China no one ought confidently to predict. The nation may find its way through to a larger and richer life. It may, on the other hand, continue to disintegrate, a menace to itself and its neighbors.

In this rapidly changing China, with its chaos and its mixture of hope and discouragement, is the Christian movement. Roman Catholics have been continuously in the country for over three hundred years and now have over three thousand missionaries and about two and a half million converts. Protestants have been there over

a much shorter period of time. It was in 1807 that the first Protestant missionary landed, and it was only a hundred years ago last month that the first American missionaries arrived in Canton. At the present time there are probably somewhat less than five thousand Protestant missionaries in China, and probably about half a million baptized Protestant Chinese Christians. It may be added, in passing, that until the Anti-Christian Movement of the past eight years, which has been directed chiefly against Protestants, the proportional increase of the latter has been more rapid than has been that of the Roman Catholics.

To us as Christians and as actual or possible supporters of the foreign missionary enterprise, the natural questions which arise are, first, what have been the results of missions in China?; and, second, what is the outlook for them—what need, if any, is there for them, what prospect is there that they can be continued, and what adjustments does the situation appear to require?

Naturally, in this summary, we must confine ourselves to Protestant missions, for we are personally not supporting Roman Catholic missions and the time is too short to permit of an adequate treatment even of the Protestant enterprise. In passing, however, I must call attention to a few facts. In no other major area in which Christian missions are conducted, except in French Indo-China, the Philippines, and Latin America, where the Roman Catholics long had a virtual monopoly, is the Catholic community proportionately so much larger than the Protestant as in China. Roman Catholic missionaries have shown and are showing great heroism and devotion in propagating the Christian faith as they understand it. Missionary interest in the Roman communion is on the increase, especially in the United States, and much of the additional resources are being devoted to China. We must clearly realize that more than in any other land in

Asia except French Indo-China, Christianity is in danger of being represented chiefly through Roman Catholic channels.

Protestant missions have made great contributions to the new China. First of all, through the spoken word and the printed page, they have spread widely a knowledge of the Christian faith. For over a hundred years, the Protestant missionary has been broadcasting Christian literature and especially the Scriptures. In the year 1929 alone, the three Bible societies—the Scotch, the American, and the British and Foreign—distributed in China nearly fourteen million copies of the Bible or of portions of the Bible. The circulation of other forms of Christian literature has also been large, running up into the millions. Parts or all of the Bible have been translated into all the dialects of Chinese and into some of the non-Chinese languages of the Empire.

The Gospel has also been widely proclaimed by the spoken word—in street, chapel and church, by individuals to individuals, and wherever men would listen.

Hundreds of thousands have been won to the Christian faith, many of them from lives of despair and moral defeat into hope and victory. Christian churches have grown up, and a Chinese leadership of rapidly growing ability has been discovered and trained.

Hundreds of schools have been founded and conducted which have not only been an agency for the growth of Christian character and leadership, but which have had a large share in helping the nation to create the type of education which the new age demands. Several of the Christian colleges and universities are still among the best in China, and Christian schools continue to lead in agricultural and medical education.

Medical missionaries have ministered to millions of China's sick and have exemplified to them the spirit of the Great Physician. They have also virtually created

the new medical profession of China, and their associates, the nurses, have laid the foundation for the nursing profession. Public health men have awakened Chinese to the need of attacking disease at its sources and have pointed the way toward the means.

Missionaries have fought famines, they have combatted opium, they have exalted the value of womanhood, they have mediated between warring armies, and they have introduced plants which have increased the food supply.

Many of the new leaders of China have been in close touch with the missionary and have in part been changed by his message. The most influential Chinese of the present century, Sun Yat-sen, was a baptized Christian, and the majority of the heads of departments, or *Yuan,* in the present Nanking government are professing Christians. The largest publishing house in all China was founded and developed by men who had received their initial training in a mission press. Some of China's outstanding educators are Christians. All out of proportion to their numerical strength, Protestant missionaries and the Protestant Christian community have been influential in shaping the new China and in adding to or strengthening the more wholesome elements in it.

There can be among Christians no serious question as to the need for continuing Christian missions in China. It is still an obligation and a privilege to share the Gospel with the Chinese, and the transition through which the country is passing heightens both the need and the opportunity. The Chinese churches, rapid progress though they have been making in the past several decades, are still too weak numerically and in other ways to deal adequately with the situation without the help of the older sister churches of the West. Chinese Christians themselves are aware of this fact and ask that missionaries continue to be sent. We in North America, moreover,

must recognize that the burden of this task—and the corresponding privilege—rests chiefly upon us. The churches in Great Britain and Europe are still staggering under the blows dealt by the late World War and do not possess the resources in men or in money that are ours. If we do not step into the breach the need will not be met.

We must, however, recognize that the pursuit of the missionary calling in China is probably to be very much more difficult and hazardous in the next thirty years than it was in the first quarter of the present century. From 1901 to about 1925 the foreigner enjoyed special privileges. He was living in what was practically a conquered country and it was a hardy or a foolish Chinese who dared to harm him or who did not show him deference. The Chinese were, moreover, comparatively uncritical of things Western and were eager to learn. Now the spirit of nationalism is rapidly bringing to an end the foreigner's privileged position, banditry endangers life and travel in the interior, and anti-Christian feeling makes the conduct of his schools and hospitals and the delivery of his message much more difficult for the missionary. Until an orderly government is re-established—and that may be many decades hence—we must expect the violent occupation of some missionary property, and the loss of missionary life. We may, too, anticipate much more galling restrictions on our activities by the state than the Powers permitted a few years ago. However, we would be utterly unworthy of our Christian heritage if we were to let danger or difficulty deter us from continuing the work to which we believe God has appointed us.

It is obvious that we must make great adjustments in our missionary methods in China. More and more we must send missionaries only at the specific request of the Chinese churches and expect them to work under the direction of these churches. To Baptists, with our belief in the autonomy of the local church, in theory this step

should meet with nothing but welcome. In practice, however, it is not without its difficulties, especially in the transition stage. It is still to be seen whether we can induce young men and women of outstanding ability to go out in any number to be followers rather than leaders—or to lead in the less obvious ways which require infinite tact and patience, and which often bring rebuff and humiliation. It requires a higher level of Christian living to be a missionary in China than in the days when the foreigner was dominant. We should pray to God that we may rise to it.

A hopeful, but a difficult feature of the new situation is that the missionary is probably to be released from many of the administrative responsibilities that have engrossed much of his time the past quarter of a century—for the Chinese are taking these over—and so have more leisure for personal contacts. We must recall, too, the problems which the Chinese churches face in achieving financial independence. Civil war and economic readjustments in the life of the country make it difficult for members to increase their giving, and the great majority of the churches are still more or less dependent on foreign funds—not a very wholesome condition. Taking the country as a whole, the disorders and the anti-Christian attacks of the past few years have, probably resulted in an actual loss in membership. In some places they have certainly been followed by a loss of morale. For the time being, the number of candidates for the ministry has greatly fallen off. In literature, in an age when the Chinese are reading as never before, there is a dearth of books presenting the Christian message which can challenge the attention of the intelligensia. We need much more ability and energy in the production and distribution of literature.

If Christianity is to endure in China, the Chinese must make it their own, not only by propagating it and by lead-

ing and supporting their own churches, but by interpreting Christian experience in their own way. This may lead to some first class heresies and cause pain to us in the West. In the long run, however, Christianity in China can never be just a reproduction of that brought in by missionaries. Again we Baptists with our insistence on the right of each believer to interpret the Scriptures as he feels led by the Spirit of God, should welcome and not restrain such movements.

The situation is far from being entirely dark. In some places the churches have met the testing of the past few years and have been strengthened by it. There are men and women both in the rank and file and among the leaders who are an inspiration to their brethren in the older churches of the Occident—a large number of them in proportion to the size of the Christian community. The new presidents of the Christian colleges are, on the whole, fulfilling their duties with quite as much vision and consecration as their foreign predecessors. In many other directions the rapid transition to Chinese control has been accomplished much more smoothly than might reasonably have been feared. In the face of internal disorder and sporadic anti-Christian outbreaks, the Chinese Christian leaders are beginning a Five-Year Movement which has as its object the doubling of the church membership in that length of time and the deepening of the spiritual life of the churches. The churches are showing real vitality. The Spirit of God is at work. Because we believe in God we can press on in hope and in faith.

Ecclesiastes—A Translation and Commentary.

By H. J. Flowers, Pantiles, Herts, England.

I:1-11: Introduction.

Title:—Discourses of Qoheleth, son of David, king in Jerusalem. Here the term *King in Jerusalem* stands in apposition to *Qoheleth,* and not to *son of David.* Obviously, the term *son of David* is supposed to signify Solomon, who had a reputation in Israel for wisdom, and who could be chosen quite fittingly as the mouthpiece of the writer's views about life in general. Needless to say, the author was not Solomon. It was a common practice in the ancient world to attach the name of a man to a book written by somebody else, either to do him honour, or because the book was thought to represent his ideas.

The meaning of the word *Qoheleth* is doubtful. It is the feminine form of the participle of a Hebrew word *Qahal,* which occurs in Hebrew only in the Niphal form. Several theories have been offered regarding its meaning, all of which are rather problematical. *"Collector", "one who addresses an assembly", "deliverer of an address", "debator", "teacher",* all these have been proposed. Seeing that we cannot give its proper meaning, it would be better to stick to *Qoheleth.*

I, 2-11. Here the thesis is put forward that everything in the world is vain and useless. Various processes of nature are brought forward to prove this point: they all show an endless and meaningless repetition. We should see this for ourselves were it not for the fact that one generation forgets the lessons learned by previous generations.

Verse 2: *Absolute vanity.* The Hebrew is literally, *"vanity of vanities",* but this is simply one of the Hebrew ways of expressing the superlative degree (cf. "holy

of holies", meaning, "the most holy place"; "King of kings", meaning "King supreme"). The word *"vanity"* is really untranslatable. It means "vapour", or "breath", and refers to the lack of reality and abiding worth in all things. It is a favourite worth with Qoheleth. Right at the beginning of the book, we are given the dominant idea of it, that there is unreality and lack of substantiality about all things. The author breaks into his theme in the very first line. *Says Qoheleth*: these words are probably an insertion by the Editor. They interfere with the rhythm. Besides, Qoheleth always speaks in the first person. There is fairly clear evidence of the work of two editors in the book. *All is vanity*: that is, all the activities of life, not the actual constitution of the physical universe. No Hebrew could possibly have looked upon the physical universe as illusive.

Verse 3: *What does a man get for all the work he does in the world?"* No matter how hard a man works, he does not achieve anything lasting. For future generations will undo what is done by the present generation.

Verse 4: *Generations come and generations go, but the earth goes on forever.* Qoheleth complains that man's work dies with him, whereas the physical universe stands fast. There is a contrast implied between the instability of man and the stability of nature. The house remains, but the man who lives in it dies. There is a futility about man's work and life.

Verse 5: *The sun rises and sets, and goes panting back to its rising place.* Here Qoheleth chooses his first illustration from nature, to show the futility of all existence. There is a constant rising and setting of the sun, but it does not seem to be working towards any ultimate purpose. *"Panting"*: doubtless this refers to the sun panting with exhaustion, rather than to its eagerness to run its course again at the beginning of every new day.

The figure is the old mythological one of the sun being drawn by horses. The sun pursues the same weary journey day after day, but never makes any progress. The idea is, of course, that it makes its way by means of a channel underneath the earth, and reaches the east and emerges every morning, ready for its daily run.

Verse 6: *The wind turns in every direction, north and south; circling round and round, the wind goes.* This is the second illustration from nature of the ineffectiveness of natural processes. The wind continues to blow, now this way, and now that, but it does nothing. At the end of a year, although there have been all sorts of winds, everything is in the same state as it was at the beginning. The blowing of the wind is a mighty waste of energy.

Verse 7: *The rivers run into the sea, and yet the sea is not full. For from the sea they all run back to their starting point.* This is the third example of the ineffectiveness of natural processes. There is endless work on the part of rivers, but they flow back from the sea under the land, and begin to flow again at their old sources. Nothing practical is accomplished.

Verse 8: *Life is all work—it is beyond telling. The eye tires with not seeing what it wants to see, and the ear tires with not hearing what it wants to hear.* Here the author sums up the lessons drawn from the study of nature. The whole universe is struggling along with man. Its work is as unending as his, and as purposeless. It is a long stream of monotonous absurdity. Even the eye and ear of man, the means whereby he derives knowledge of the world, learn nothing from what they see and hear. We never come across anything that puts our minds at rest.

Verse 9: Here the metrical form is discarded for the time being, and prose is used until the end of the second chapter. Poems are scattered through the book, as the

majority of commentators acknowledge. Some scholars have gone further, and have said that the whole of this book is in metrical form. But it is impossible to work out this theory. It involves an unjustifiable interference with the text. Our knowledge of Hebrew metrical forms is very slight, certainly too slight to justify any wholesale emendation of the received text in favour of a particular metrical theory. The texts of the Old Testament are absolutely valueless, if they are to be altered, as some critics seem disposed to alter them, without sound critical justification. The fact is that this is not a book of poetry. It is a prose book. There are, it is true, sections of poetry inserted, but on the whole, the characteristic features of Hebrew poetry are lacking.

Verses 9-11. Here we have a general reflection to the intent that there is nothing new under the sun. All things move in a series of cycles.

Verse 9: *What has been once, will be again, and what had been done once will be done again. There is nothing new in the world.* This is simply the summing-up in general form of the lessons of the particular examples that have already been given.

Verse 10: *Can you say of anything, this is new? You will find that it happened ages ago—long before our time.* It might have been argued against Qoheleth that history has brought out some new discoveries, but he turns the tables. This is obviously a weak point in his argument. It is a mere assertion, which nobody can either prove or disprove.

Verse 11: *We do not remember those who were long before us, and those who follow us will not be remembered by those who come long after them.* This is the final summing up of the whole passage. Man never does anything that is worth doing. If anybody happens to do anything noteworthy, it will be found to be only a repetition of

what has gone before. And, in any case, it is soon overturned. A man may be great to his contemporaries, but he will not be remembered by future generations.

That is the end of the Prologue, in which the main thought of the book is laid down. Now the author turns to details. But before we leave the Prologue, there are two points that we ought to notice. The first is the unrelieved gloom of the writer. Without any excuse, he leaps immediately into the middle of his subject, and asserts the futility of all human endeavor. There is no interest in the study either of nature or of history, for you will never make any discovery to compensate you for your labor. This note of sheer pessimism, pessimism with hardly a single ray of hope, will be found to be struck all the way through the book. Evidently the writer is a disillusioned man, who has found the world go hard with him, and who has departed from the general spirit of his ancestral religion. For the writer is a Hebrew, although he is a Hebrew who has learned to think for himself. And pessimism is alien to the ordinary Hebrew temper.

The pessimism of the book is so appalling that some commentators have felt compelled to interpret it allegorically. It is certainly possible by that means to clear away the difficulties of the text, but it leads to greater difficulties in the interpretation. Once say that a book is allegorical, but that the key to the allegory is lost, and you open the door to every sort of license in interpretation, and you have no means at your disposal to check the accuracy of any particular interpretation. And where so many different interpretations are offered, all with the air of authority, the critic is forced to say all of them cannot be right and that probably most of them are wrong. As it stands, the book, pessimistic as it is, does possess the virtue of originality. It is a new voice speaking in Israel, even though it may say things we deplore.

If all Scripture has to utter the same truths, it is hard to see why the Scriptures are so long. Why not destroy all except one book, Esther, for example? Needless to say, also, it is hardly fair treatment of an author to make his words mean something different from their plain sense. The majority of us would, I imagine, strongly object to being treated as though we were so many puppets in the hands of the interpreter.

It is much better to deal with the book as it stands. It has a gloom unparalleled elsewhere in Scripture. But the pessimism is not absolute. The darkness is, on occasion, relieved. And the fact that the book is in the Bible is all to the good. It is an evidence of the real comprehensiveness of Scripture.

The other point that requires to be mentioned is the relation of this passage to Greek thought. Likeness has been found, both on the score of language and of thought. Literary parallels have been pointed out by scholars. But in very few cases do the arguments carry weight. Greeks have not a monopoly of figures of speech, and it is unsafe to say that two writers are dependent one upon the other, if they occasionally lapse into similar language to explain similar facts. We should need to have much more positive evidence than is yet available that the author was non-Palestinian before it would be safe to assert the direct influence of Greek thought upon him. In particular, Tyler has pointed to Stoicism as the source of the thought of the endless repetitions of natural processes given us by Qoheleth. But it is doubtful whether Q's statements spring from any distinct philosophical theory, as is the case with the Stoic doctrine of cycles. He does not look upon these repetitions as in any sense a metaphysical necessity. They are simply examples culled from nature of the futility of work and they mean not a word more than they say. Moreover, Qoheleth betrays

no knowledge of the Stoic doctrine that fire will mark the end of one world process and the beginning of another. In fact, he is not a philosopher, but a Hebrew "wise man", who has kept his eyes open, and has learned in nature to read the lessons of human life.

First Section—I, 12—II, 26. *The Search for Satisfaction in Wisdom and Pleasure.*

In this section, Qoheleth describes, under the figure of the king of Jerusalem, the various experiments he made in pursuit of happiness and wisdom. And it is skillfully done. He could win assent to his theory of the futility of all existence in no better way than by speaking through the mouth of Solomon, who had a reputation for wealth and wisdom.

I, 12—*II*, 18: First of all, there is described the futility of the search for wisdom.

Verse 12: *I, Qoheleth, was king over Israel in Jerusalem.* The tense is strange. Solomon is, *ex hypothesi*, alive when writing. It is a slip of the pen on the part of Qoheleth. No indication could possibly have been clearer that the author is professing to speak through the mouth of Solomon. Any reference to a king in the Northern Kingdom is excluded. Solomon had professedly exceptional opportunities of testing all things, and it must have been common knowledge that he had tasted of many springs, particularly the bad, and found them to be unsatisfying.

Verse 13: *I applied myself diligently to the study and thorough investigation of all that is done in the world—it is a bad business that God has given to men to busy themselves with.*

I use *"diligently"* and *"thorough investigation"* in order to bring out the meaning of *"applying the heart with wisdom"* and *"explore"*. Qoheleth means that he

looked at life squarely and on all sides; and, at the same time tried to get down to the roots of all existence. He kept his eyes open and pondered on what he saw. By *wisdom,* he does not mean abstract philosophy, but knowledge of the facts of human life.

Verse 14: *I have looked at everything that is done from every point of view, and my candid opinion is that the whole thing is empty and a chasing of the wind.*

The root of the word that I have translated "*chasing*" is uncertain, but the sense of the verse is reasonably clear. Qoheleth says that he has diligently applied himself to the study of wisdom. He has looked at life from every point of view, to see whether its anomalies could be explained, and whether he could find any controlling principles. This task is not one that he set himself: the pursuit of wisdom is imposed upon man by God. Men have been gifted with an insatiable curiosity and a desire to find out the rhyme and reason of things. But it is all waste of energy. The desire for wisdom is unescapable, insatiable, and unsatisfied.

Verse 15: *What is crooked cannot be made straight, and what is lacking cannot be numbered.*

This is probably a common proverb, which Qoheleth embodies as representing his own point of view. Like most Hebrew proverbs, it is in the form of verse. Life is a twisted, distorted, muddled, kind of thing: human ingenuity cannot put it straight. And it is impossible to count the number of things that are necessary to make life a perfect whole.

Verse 16: *I argued with myself like this: Let me take my own case. I have accumulated wisdom more than all my predecessors in Jerusalem. I have wide experience and great knowledge.*

The writer has soon found the task of keeping up the illusion of being Solomon too great for him. Solomon

had only one predecessor in Jerusalem, his father David, and in the sense of Qoheleth, David could by no means be called a seeker after wisdom. Qoheleth is guilty of an anachronism. The dress of Solomon has served its purpose. It has introduced the book, and soon it will be cast aside altogether. The two words *"wisdom"* and *"knowledge"* have a slightly different meaning. The meaning of one is rather knowledge of life, particularly on its ethical side, the ability of finding your way through the world without making mistakes: the other refers rather to knowledge in the modern sense, knowledge of books and things.

Verse 17: *I gave myself diligently to the acquiring of wisdom and knowledge, madness and folly: I know that this also is a chasing of the wind.*

Qoheleth is quite honest. He has gone off the beaten track. He has sought satisfaction by trying to be a wise man; he has also sought it by behaving like a fool. He has sufficient wealth to see all sides of life, and he has found every side as empty as every other. It is all vain and unprofitable desire.

Verse 18: *For the greater the wisdom, the greater the vexation, and increase of knowledge means increase of pain.*

This again is probably a poetical proverb, which Qoheleth quotes as expressing his own feeling. As has often been pointed out, it reminds the reader strongly of the curse laid upon Eve in Gen. III. And the unmitigated gloom of it is terrible.

CHAPTER II, 1-12. In this section, Qoheleth tells us how he drank the wine of pleasure, and found it to be unsatisfying. It did not take him a single step further along the road of life.

Verse 1: I decided to make another experiment. I said to myself I will try to find satisfaction in the pursuit

of pleasure, and enjoy myself. And I found that also vanity.

This is another verse in which the general meaning is perfectly clear, but where there is extreme doubt about the meaning of the isolated words. Qoheleth has tried to find satisfaction in the pursuit of sober wisdom, and he has obtained nothing lasting from it. He now describes how he went to the exact opposite extreme, and gave himself up to sensual delights. These he describes in the later verses. He pursued pleasure, not as a voluptuary, but with the deliberate purpose of testing it to see whether it explained the meaning and goal of life. But it was of no avail.

Verse 2: *I came to the conclusion that laughter was madness and that enjoyment led you nowhere.*

It is obvious from the context that "*joy*" is sensual enjoyment. The word for "*laughter*" denotes loud, boisterous, hectic, laughter, merriment freed of all restraint. Qoheleth applied himself to that, and we need not be surprised to hear that he found it to be the laughter of fools. After giving us his judgment in general terms, he proceeds to tell us in detail of his experiments.

Verse 3: *I sought out ways of refreshing my body with wine—keeping my reasoning faculty alert, however, and not losing hold of myself—until I should see what good men got as a result of all the work they did in the world during the brief days of their life.*

This is a very suggestive verse. Qoheleth did not go blindly into the pursuit after pleasure. He was looking for new sensations, but he did not lose control of himself. He was quite strong enough to draw back when he felt it was necessary. The way of retreat was open all the time. He determined to go through the whole gamut of human experiences, sane and mad alike. But he knew what was sane and what was mad. And he resolved to go no fur-

ther than would permit him to find an answer to the riddle of life, if the answer could be found that way. He does not regret his action or speak of it as a sin. He tells us quite coldly what he did and why he did it. His only regret is that it did not lead him anywhere.

Verse 4: Then he describes how he went in for building on a large scale. This fits the character of Solomon. *I built great works. I built houses for myself. I planted vineyards for myself.* He gave himself up to the life of a landowner. But it was on a lavish scale. There was no niggardliness in his pursuit of enjoyment. One house was not enough or one vineyard.

Verse 5: *I laid out gardens and parks for myself and planted in them every sort of tree.*

The word for "*park*" is the Persian word *pairidieza,* which found its way into Hebrew and Greek. It implies a royal sort of park, and is probably chosen deliberately to express the lavish way that Solomon went about his building operations.

Verse 6: *I made myself artificial lakes to water the trees which were springing up in the plantation.*

Such reservoirs are a sheer necessity in countries like Palestine. They were generally cut in the rock. Qoheleth means that he had an irrigation system on his plantations, and that on a royal and expensive scale.

Verse 7: *I bought male slaves and female slaves, and I had slaves born in my house.*

Slaves would form a large percentage of the population of most Oriental countries. The buying and selling of them was a very frequent practice. In Israel, although there were limits to the rights of the master over slaves, yet the master had almost complete disposal of his slaves, and could inflict very severe punishment upon them. Children born of slaves were the property of the master. That is what Qoheleth means by "*children of the house*". Solomon had a reputation for the number of his slaves.

And I had great possessions in cattle and sheep: more than all my predecessors in Jerusalem. Here again the role of Solomon slips from the author.

Verse 8: *I gathered silver and gold from kings and from the provinces.*

One or two words translated here are uncertain, and some scholars have emended the text. There seems to be no legitimate reason for that. The king had rights over certain provinces outside of Israel and these had to pay dues to him. *I got hold of male singers and female singers and all sorts of sexual luxuries—a great crowd of concubines.* This seems to be the general meaning of the original, although almost every single word is doubtful. The original for "a whole crowd of concubines", for example, is *shiddah weshiddoth.* The rule of Hebrew Grammar is that when the singular of a word is followed by the plural or the masculine by the feminine, the idea of totality is expressed. The meaning, therefore, is a crowd of people of some sort. But the strict meaning of the word *shiddah* is uncertain. To judge by the Greek and Latin versions and the Targums, some sort of wine-cup or pleasure of the table is meant. Several scholars think it refers to musical instruments, but without much etymological justification. Most scholars take the word to refer to the harem, though they offer different origins for the word. The context is clearly for *concubines.* The picture of Solomon's life would not be complete unless they were mentioned.

Verse 9: Here again the Solomonic mask is dropped. This verse would have no meaning in the mouth of the historic Solomon. *I grew richer than all my predecessors in Jerusalem. But I kept hold of my wisdom.* He has boasted of being the superior of his predecessors in wisdom: now he boasts of being their superior in wealth. But he says, in a parenthesis, which at the same time, looks back to II, 3 and forward to II, 10, that he kept his

wisdom, or literally, that his wisdom remained with him. That means that he did not lose his head. There was not the abandon of the voluptuary about it. It was rather of the nature of an experiment, and the way of retreat was open. There is a subtle sneer at the man who loses himself in his pleasures. But there is a callousness and cold-bloodedness about the whole proceeding which is repellent, to say the least.

Verse 10: *I denied my eyes nothing that they desired. I did not keep myself back from the enjoyment of a single pleasure. For I took real delight in all my efforts. And that is reward enough!*

Here Qoheleth sums up the pursuit of pleasure. And incidentally, he sums up pretty accurately the sort of life that Solomon lived. He could not have chosen an instrument better fitted to teach his lesson. He gave himself over to the deliberate search for pleasure, and took everything that he saw and wanted. And, for the time being, he enjoyed himself. What greater reward, he says, should a man want?

Verse 11: But what was the end of it all? It is all nothing and less than nothing. *But then I stopped and looked at all that my hands had done, and at all the exertion I had expended upon it. And, with a shock of surprise, I discovered that the whole thing was empty breath and a chasing of the wind. There was profit nowhere in the world.* Here Qoheleth reaches the conclusion of a deliberate experiment. The experiment has been seriously treated. Neither time, brains, money, nor men have been spared. Qoheleth gave himself to the pursuit of pleasure long enough to draw definite conclusions, as he thinks, from it. Then he pulls himself up and examines where he stands. And he tells us, in the word *Behold* that he is rather surprised at the result. He has learned nothing. All his work has been wasted. And the lesson is all the more pointed, in that the result of the search is put so

simply. There is no moralising or preaching. Qoheleth is baffled and greatly disappointed. Your sympathies are stirred by the mournful conclusion. The strange thing is that the experiment should have been necessary before the conclusion could be drawn.

Verses 12-17: These verses give a comparison between wisdom and folly. Where does the advantage of wisdom lie?

Verse 12: *In my next experiment, I made a study of wisdom and folly and madness. For what will the successor of the king do? What the king himself did.*

The last part of the verse is obviously corrupt. The versions differ among themselves. And there is hardly any support for the received Hebrew text. I have based the translation on an emended text, but even then it is hard to see the point of it. Some transfer the first and the second parts of this verse, but that does not seem to have much point. So far as one can judge, the idea is that the successors of Solomon can have no better opportunities for studying wisdom and folly than he had himself.

Verse 13: *And I came to the conclusion that wisdom was as much the superior of folly as light is the superior of darkness.*

Some have deleted this from the text, on the ground that it contradicts the fundamental principle of Q. that there is no difference between wisdom and folly. The task of the expositor would become very easy and quite unnecessary, were he allowed to cut out from the text all that seems to be in contradiction to the main purpose of a book. Q. tells us himself that even in his pursuit after wisdom and folly, he kept his intelligence in reserve. He knew what he was doing and why he was doing it. The comparison of wisdom to light and of darkness to folly is, of course, very common.

Verse 14: *The wise man—he knows where he is going: he has eyes in his head: the fool, he works in the darkness and does not know where he is going. But the end of both of them is the same.*

Qoheleth realizes the intrinsic worth of wisdom in comparison with folly. He is a wise man himself and reveals more than a little conceit in telling us about it. The wise man is walking along a road he knows in broad daylight, and he has the wit and ability to learn from experience. The fool stumbles along an unknown path on a dark night. But there is no ultimate advantage to the wise man. His end is death—and so is that of the fool.

Verse 15: *And so I said to myself—that is the fate of the fool: it will be your fate as well. Why then, if that is the case, should I be wise overmuch?*

Verse 16: *For the wise man is no more remembered than the fool. That will always be the case. In the days that are to come, all men will be forgotten as soon as they are dead. The wise man dies—like a fool.*

Qoheleth shows something of surprise in this verse. The wise man ought to be remembered, even if the fool is forgotten. But he is not. And he ought to have a less ignominious death. But he does not. I have translated pretty freely in this verse, but I have given what I feel to be the meaning of the original.

Verse 17: *And so I got to hate life. Everything that goes on in the world became hateful to me. Everything is vanity and a chasing of the wind.*

This is the very deeps of pessimism, the abomination of life itself. One would have thought that the logical conclusion would have been that the author should commit suicide. But sceptics rarely have the courage of their creed.

Verse 18: *Yes, I hated all the work that I had done in the world, because I realized that I should have to leave it to my descendants.*

His work for pleasure was laborious and the delight of it was sapped by the thought that the best fruits of it would be enjoyed by others. That is a common human complaint.

Verse 19: *And also—who knows whether it will be a wise man or a fool who will be my heir? My work and wisdom will be thrown away. That is all vanity.*

It takes the joy out of a man's work, when he realizes that the son who will inherit it will probably turn out to be a fool. And we don't know whether he will prove to be that or not until he gets the power into his hands.

Verse 20: *Then I gave myself up to absolute despair.*

No man can work in a mood like that. The springs of inspiration dry up.

Verse 21: *For this sort of thing can happen to any man. He toils with wisdom, knowledge and ability—and then he has to bequeathe it all to a man who has done no work for it. That great evil is certainly vanity.*

This is slightly different from the thought expressed in the previous verse, although it sounds the same brooding note. There is something radically wrong with a world in which men labor and get little pleasure from it, and then others inherit without ever having done a day's work.

Verse 22: *For what does a man get for all his working and toiling in the world?*

Here Qoheleth has reached the end of his biography (so far as his pursuit of pleasure is concerned), and he sums up the results of it in favor of pessimism.

Verse 23: *For all his days are torture and his business is nothing but anxiety. Even in the night, he can't get any rest.*

Life is a muddle and thought about the muddle takes away sleep.

Verse 24: *The best thing a man can do is to eat and drink and try to get enjoyment out of his work. That is how God has made the world.*

This verse is obviously corrupt. *Tob,* for example, should have *min* after it, and this I have restored. Also I read *la-adam* for *baadam,* that is "*for a man*" instead of "*in a man*". The deliberate conclusion that Q. draws from his experiments is that a man should get what pleasure he can out of life. If this had not been the proper thing to do, God would have made the world differently.

Verse 25: *For without God nobody could eat and enjoy.*

The received Hebrew text does not make sense. It is necessary to alter the last word from *memmini* to *memminu.*

Verse 26: *To the man whom He considers good, He gives wisdom, knowledge and happiness. On the other hand, to the sinner, He gives the labor of collecting and gathering, so that, at the long last; it may come to the really good man. That also is vanity and a chasing of the wind.*

There is evidently the hand of the editor in this verse, as a good number of commentators have acknowledged. It is in accordance with the general Hebrew way of looking at things that there is a correlation between the conduct of a man and his worldly prosperity. But it is totally against Q.'s own doctrine. His view is that, in the end, the world treats the wise man exactly as it treats the fool. The editor was trying to bring the book into line with the general view of the Old Testament. The line is genuine. It follows naturally on verse 25 and is a summing up of the chapter. So far, in his examination of life, Qoheleth can reach only a negative conclusion. There is no satisfaction to be found anywhere.

Dogmatism.

By Edmund E. Richardson, Ph.D., Washington, D. C.

Dogmatism is the position that the methods pursued in a certain field are the only methods that yield trustworthy results or truth and that the limits of the kind of knowledge in question are the limits of all knowledge.

The charge has been made that religion is dogmatic. It has been so at some times. This does not establish the principle that it is necessarily so or has been so at all times. Mediaeval religion was dogmatic in that it presumed that its methods and its conclusions were exclusive and so were to take precedence over what was derived by other procedures. This appears to have been unfortunate in its outcome, both for religion and other subjects, as science and philosophy. Other reasons existed, but the dogmatic character of the religion of that day militated against any large advance along these other lines. The world is poorer and much time was lost by the dogmatic attitude then assumed. Dogmatism is always thus in its results. The fullness of truth cannot be ascertained by any one method. The richness of reality is too great to be compressed into any one form or comprehended by any one method of procedure. Science was stifled and philosophy repressed so far as free and original thinking was concerned. The dogmatic charge lies against the dominant religious authority of the Mediaeval Period and is to be much regretted.

Times have changed. The pendulum has swung from the old point of view and new conditions now confront us. Bacon's *idola theatre* has disappeared only to reappear in another form. The tendency now is to place almost exclusive reliance upon the method of induction as applied to experimental data, and exclusiveness of knowledge has returned in the form of science. Formerly the

victim of religious dogmatism, it now essays the role of victor and has become as dogmatic as that which it has frequently accused of being dogmatic. Science would have us believe that its way is the only way to achieve results that are worth while.

No one has, or should have, any quarrel with science as science. Its great enhancement of the sum of human knowledge and its remarkable achievements in alleviating the conditions of life and adding to living comforts are too evident to be disputed if one had any desire to do so. In whatever direction one may turn, the evidence is convincing that scientific knowledge has changed the outward condition of life to an astonishing extent. The face of nature is being changed, and age-old hindrances to our material welfare are being removed. Within its own proper field, the sufficiency of scientific procedure is to be accepted. The achievements of science are too apparent to be denied even if there was an inclination to do this. This statement is made so that what is to be said may not be misunderstood. This article makes no attempt to minimize the great accomplishments of materialistic science. What has been done should be recognized and full credit given to science for what it has done for human welfare. There can be no question about this. Rather, the question at issue is, whether science has not come to regard its legitimate method in its own field as the only proper method to be pursued in any field? Does it not regard its knowledge as the only reliable knowledge? If so it has become dogmatic. Its very success has been the occasion of its dogmatism. Unless our thinking is comprehensive, there is always the danger that the part will be mistaken for the whole. One field is regarded as the whole range of thought, and one method is looked upon as the exclusive method. Especially is this likely to be so when there is an undoubted accomplishment that

has attended our efforts. Success frequently entails a penalty. This is what has happened in the realm of science. Its very successful treatment of its subject matters has led to a contracted view of knowledge and of reality. All too frequently it has lost sight of epistemological requirements and norms, and moreover has been indifferent or hostile to a large portion of idealistic or supersensuous being which does not, and cannot in the nature of the case, come within its scope.

The procedure which has made science so productive is the method that is eminently adapted to dealing with a multiplicity of phenomena such as is presented by our perceptual experience, and which, when we speak of it in an objective way, we call "nature". This last term is frequently used as it is referred to something of itself, when it is merely a generic term comprehending the objective co-efficient of sense knowledge or perceptual data. Nature itself is nothing but a concept of large denotation and almost no connotation and is a convenient way of gathering up a manifold of sensations and giving them objectification. Scientists frequently speak as if nature was something of itself and something back of phenomenal manifestations.

It is evident on reflection that the proper method of dealing with a given of the kind indicated, a phenomenal multiplicity, is by scientific induction, which is the reduction of a mass of particulars to concise and well formulated rules or laws, that is, scientific concepts. This is the only method that would be reasonably expected to yield results that would be of value. This way of going about it would ascertain the uniform sequences of phenomenal happenings and establish broad correlations. A review of the past and its comparison with the present affords well-nigh incontestable evidence that former procedures were unprofitable and the present procedure is

remarkably successful. Having said this, the fullest credit being allowed, there still remains the fact that, to claim, because of the success of science in its own field and by its own standards, that its method is to be employed exclusively, such a claim is dogmatism of as distinct a kind as can be found anywhere. Many scientists of today with this idea that science of the natural or phenomenal-dealing kind is the only way to obtain reliable knowledge are to be regarded as dogmatic and in fact as much so as the religionist whom they seem to think is the only dogmatic person in the world. Dogmatism is merely exclusiveness and it matters little what form the exclusiveness takes.

Can the methods of science be applied to religion? The question is a fair one and many religionists apparently think that this can be done. Some seem also to think that there is a perennial need of adjusting their religious concepts to the varying deliverances of natural science. Francis Bacon seems to be the saint, not Paul, and Baconianism is invested with a halo that rivals that of the saints of old. What is the answer? Religion is inherently different from science. It is primarily in the supersensuous realm and sensuous methods cannot properly be applied here. There is no convincing reason that can be advanced to prove the sole existence or even priority of material substance. As a matter of fact the old space-filling matter is gone anyhow and an activistic conception has come to take its place and this activistic ultimate is, when divested of its materialistic garb, not material at all if the ordinary view of the material be the standard of determination.

Another mistake is that of supposing that science has objective material and standards whereas religion and philosophy are subjective. The question of objective and subjective is a relative one at best. In one sense,

everything is subjective, for no one, scientists or any one else, ever gets outside of what is known, that is, what he knows. What he knows about a so-called objective reality of a material sort is all there is to this objective something so far as he is concerned. The material objective is just as much conditioned by being known as an immaterial would be. Put in more particular terms, a principle is just as objective as a clod of dirt. Both may be considered as objective or both may be considered as subjective. The clod so far as the knower is concerned is what he knows about it, and so is the principle.

To return more directly to the question of dogmatism, it is to be maintained that dogmatism has reference to no spirit; none need be. Religion or theology may be dogone subject. Any subject may be treated in the dogmatic matic, but are not necessarily so. It has been sometimes and sometimes has not been. Not all religionists, not all philosophers, not all scientists are dogmatic. Some of all these groups have been, and at the present time science is the most dogmatic of all.

The Pastor in the Sick Room.

By I. G. Murray, Johnson City, Tenn.

In the sick room there is no one who can take the pastor's place. He is bishop and shepherd of his flock. If he is really pastor he stands within the inner circle. In the hours of sickness and death his services are indispensable. His people need and want him then, if ever. He is their counselor, comforter and friend.

If the pastor functions in his high office as he should, he must exercise the utmost wisdom and discretion.

A few suggestions as to his deportment and personality are hereby made. These arise from a long and varied experience as pastor. At the time of sorrow and distress people are most sensitive to blunders on the part of the pastor. They are seldom forgotten or forgiven. Hence the importance of using thoughtful care and avoiding them. Nothing will atone for indiscretions and breaks which arise from negligence and carelessness, or ignorance.

Suggestions:

1. Send for your pastor when you need him. This is your right. Anyone who is a church member is supposed to have a right to the pastor's services. Send for him. He is neither omniscient nor omnipresent. It is unfair to censure your pastor for not visiting you in the hour of need when he has never been informed as to the conditions demanding his presence and attention. You do not so treat your physician. Why should a pastor be treated with less consideration or more be expected of him?

2. Whether sent for or not the pastor should not wait for this when he knows he is needed. If sickness and distress exist in the homes of the membership the pastor should go immediately and lend his presence and do all he can to comfort and help. During my first pastorate I informed a pastor of another denomination of a death

in one of the homes where he was supposed to be bishop. The information was ignored. He remained at home waiting to be sent for. The bereaved family did not see fit to do this, but did invite their former pastor to conduct the funeral. He returned and performed this service. The pastor sat in the rear of the church during the obsequies nursing his baby. The rebuke was perhaps just. But why send to another city for the former pastor and not for the pastor? The pastor was foolishly remiss in not going to his people when they needed him and had a right to expect him. Both pastor and family may have been in the wrong. What do you think about it?

3. The pastor should not always enter the sick room nor think it strange if he is not invited to do so. The physician, nurse and family must decide as to this. Sick people usually need to be kept quiet. They need rest more than company. A visit from the pastor might be a mistaken kindness. Many years ago this writer fell sick of fever. The attending physician ordered that no one should be allowed to enter the room but those who were doing the nursing. A brother who was possibly more zealous than wise came and wanted to see his pastor, but was denied this privilege. He never got over it, but the pastor recovered. It is better to offend people sometimes rather than to allow them to impose upon and do an injury to the sick. They perhaps need the lesson and will be more considerate thereafter.

4. Do not try to supersede the doctor or in any way meddle with the direction of the case. The pastor's place is in the realm of things spiritual. The attending physician is supposed to be better qualified for his work than the minister. Each one has his respective field of service and should each keep in his own place. The pastor would feel resentful if the physician should try to take his place in the management of the church affairs. Do not suggest that another physician be called into the case. This is offensive and meddlesome and is liable to result in harm.

Doctors seldom agree. "Too many cooks spoil the broth." The family is usually able to decide for themselves in such matters.

5. Do not talk too much. Many pastoral changes are no doubt traceable to this cause. Discretion is the better part of wisdom. In fact little should be said in the sick room. Do not whisper. This is bad manners in polite company. Be natural. Whispering around the sick in or out of the room, if the patient is in hearing, will arouse his suspicion that his case is grave and that this is being kept from him.

6. Do not wear a long face. It is neither attractive nor helpful. It will depress both the sick and the family. Rather let a little sunshine in and all will feel better, enjoy your visit and invite you back and will sincerely wish for and welcome your return.

7. Do not be careless as to personal appearance when visiting the sick, or elsewhere. Your people will be ashamed of you, if your are. It is neither respectful nor in keeping with the minister's dignity. Do not go unshaven. Joseph shaved himself before going into the presence of Pharaoh. A clean shave adds greatly to personal appearance. The clergyman's clothes should be kept clean and pressed at all times. If he does not respect himself enough to use care as to such things, how can he expect others to respect him? He is thrown with those of refinement and culture every day. Even the poor who cannot dress well themselves expect the pastor to do so.

8. Do not insist on shaking the hands of the sick. The chances are that they do not want to do so. It is not necessary to pull down the cover and force a handshake in an attempt to be sociable. Handshaking is unsanitary. It is especially objectionable where the disease is infectious or contagious. It is nothing short of criminal to shake hands under such circumstances, and then go forth into other homes and out on the streets and shake the

hands of others, and thus transmit the disease. The hands should first be washed with soap and water and dipped into an efficient disinfectant. The Chinese shakes each one his own hand. No one can accuse the oriental of a lack of wisdom though he may seem strange to our occidental tastes and provoke our smiles.

9. Do not stay too long. It may not be wise even to sit down. A pastor's common sense must decide as to how long he shall remain. Short visits are usually the most appreciated. Most people are too busy to spend much time in entertaining others, especially where the sick are to care for. Conditions in the sick room may demand that you withdraw. Be watchful and act accordingly. The arrival of the physician should be a signal to any thoughtful person to withdraw from the room.

10. Do not call on the sick at meal time, unless it is a case of emergency. Visits at unseasonable hours are not usually wanted. They are annoying and confusing. Pastors and their families can testify as to this. Church members at times call at the hour of the evening meal or while it is in process of preparation. The food must be left to burn in the stove, or if the meal is being served the guest must be invited out to the table or the food be left to get cold while the visitor is being entertained in the living room. Five o'clock is a good time for the pastor to cease visiting. By this hour people are usually busy doing their evening chores. Let pastors do as they would be done by and study not to make nuisances of themselves in the discharge of a pastoral duty.

11. Do not discuss the ills and afflictions of your people with others. Physicians refuse to do this. Pastors should do likewise. Church members do not want their private affairs and sacred confidences broadcasted, or made the topic of common conversation.

12. Do not use tobacco in anyway in the homes of your people, especially in the rooms of those who are sick. Do not ask nor even hint that you be allowed to do

so. The privilege may be granted, but it will be with a reservation. Cigarette smoking is the most objectionable of all. A pastor who uses tobacco cannot exercise a wholesome influence for cleanliness and correct habits without being inconsistent. Going about sick people or elsewhere after eating onions is hardly less reprehensible. Clothes and breath made offensive from any cause cannot be otherwise than repugnant to refined tastes. This is especially true at the bedside of the sick. When such pastors depart they would no doubt feel a keen sting of rebuke, if they could hear the nurse or some one else exclaim, "Phew—throw up the window and open the door and let the scent out!"

13. Do not always read the Scriptures and pray, though at times this is helpful and nothing will take its place. In the case of extreme illness where the patient is battling for life reading and prayer may do harm rather than good. If it is a fact that the sick one is a saved person, why worry him unless he requests such ministrations? If the individual is not a Christian and death seems inevitable then, if allowed to do so, be faithful to him and point him to the Lamb of God who taketh away the sin of the world, reading to him from your Bible such passages as may seem pertinent. Never will a pastor stand more in need of the power and presence of the Holy Spirit. Prayers should be worded with utmost care, avoiding such words as will unduly stir the emotions. The situation is trying. Pastors should make a careful study of how to deport themselves at such times that they may be ready to meet the conditions when they confront them. The physician in charge should be consulted and his instructions obeyed unless he is an ungodly man having no faith in God, nor in religion, nor in a future life. If such is the case he is not competent to judge and should be ignored when in such matters the family want their pastor to read and pray with their sick.

14. Do not visit the sick nor any one else while you have a cold. Colds are said by physicians to be contagious. The patient with a lowered power of resistance may be an easy prey for the disease. Thus the illness may be augmented and serious complications caused to arise resulting in a much more prolonged and serious illness, and possibly pneumonia and death. The nurse and family are also endangered by a visit under such circumstances. The pastor with a cold will serve his people best by remaining at home in bed until he recovers.

15. The pastor should visit homes of sickness and distress with his eyes open and with an earnest desire to bring relief whenever it is possible for him to do so. Of course, he should make sure that his services are needed and desired. He should never allow himself to become a meddler. It may be a case of dire financial need. Fuel or clothing or money with which to meet current expenses may be lacking. Perhaps a physician should be sent to minister to the sick, with his bills guaranteed, if necessary. All these conditions pastor should report to his deacons, and if they will not act then to those who will or if necessary, carry them before the church, and never let up until the needs have been met. Many years ago the writer drove to the country to visit one of his homes. The wife was alone and sick in bed. He got back in his buggy and found a woman to care for the sick one and the home. The act was greatly appreciated.

When serious illness menaces, and death casts his shadow in the home, then the ministrations of the wise and faithful pastor are incomparable. They strengthen our hearts and keep them from breaking, as they enter our homes with their sympathy and comfort.

All pastors may not be great preachers, but they should exert themselves to the utmost to be Great Pastors! Thank God, there are many such in country, town and city.

The Southern Baptist Service Annuity Plan.

By Thomas J. Watts, D.D., Executive Secretary.

Presbyterians, Episcopalians, Congregationalists, Lutherans, Methodists, Northern Baptists and a number of other bodies have their minister's retirement and disability income plans. Southern Baptists have their plan. This Southern Baptist plan, like those of other bodies, is a serious effort to solve a critical problem. It is a just and reasonable method of providing for the old age and disability necessities of our ministers and missionaries and for their families. It is a well-thought-out plan to overcome the neglect of many years. It is a plan to encourage the minister to save and to help conserve his savings. It is a determination to make certain provision for certain need of days of inactivity. It is a recognition of the business principle that when the churches use the energies of their servants they should begin then to make adequate provision for their days of disability or inactivity. It is an economical plan, sound in principle and practice, worked out by competent actuaries, approved by open discussion, established by years of experience and commended by a large group of the best business men in America. It is a serious endeavor to provide against need which in the past has been so inadequately met by appropriations from the funds for Ministerial Relief. It is a plan which affords individual churches the opportunity of fulfilling an obligation which the Scriptures have definitely laid upon them but which they have long neglected. It assumes on the part of the churches a determination to meet the demands of justice, honor, gratitude, self-respect, expediency, social conscience, religion, obedience, love and the revealed will of Christ whom they recognize as their only and all-wise Head. It

is an approved modern contributory reserve annuity plan designed to protect, when in full operation, our entire body of active ministers and missionaries without regard to age or physical condition. It is a plan that will do very much toward wiping out the "dreaded dead-line" in the ministry. It is a plan that has the full approval of the Southern Baptist Convention and is now being promoted by the Relief and Annuity Board of the Convention, an incorporated body, whose headquarters are in Dallas, Texas.

How the Service Annuity Plan Will Operate.

As succinctly stated in a recent article by Dr. James Randolph Hobbs, pastor of the First Church, Birmingham, Alabama, "The plan involves three factors and relates them in a perfectly balanced whole. There is first the pastor. He must bear part of the load. He ought to. He will, if he is soundly interested. There is, second, the church. It must bear part of the load. It ought to, and it will if it is really interested in the man or the men who serve it as pastor. These are the most important factors, for they are the ones most vitally interested. No scheme can succeed without their contributing interest. Nor ought there to be one that could. Self-respecting security is the sort in which the individual and those most concerned for him personally have the larger part. So the pastor must do his part, his church must do its part. And there is the third factor, which is the denomination. It must bear part of the load. It ought to. It can because it can marshal the strength of the entire denomination to guarantee the success of the matter, and to afford an enduring organization through which the matter can be handled through the years. Can you beat that? Hardly."

I. How Financed:

(1) The Pastor's part. He will pay in monthly installments to the Relief and Annuity Board from the date the plan is declared in force an amount equivalent to two and one-half per cent of his salary counting as the equivalent of the free use of a parsonage a fifteen per cent addition to the cash salary.

(2) The Church's part. The church will pay in monthly installments to the Relief and Annuity Board an amount equivalent to eight per cent of the minister's salary counting as the equivalent of the free use of a parsonage a fifteen per cent addition to the cash salary.

(3) The Board's part. The Board will build up a strong CONTINGENT FUND from which the best possible supplemental benefits will be paid to those whose earned annuities fall short of the objective of fifty per cent of the average salary over a period of thirty-five years of service. This provision will inure greatly to the benefit of ministers whose years of service are already largely behind them, and also to those who become totally and permanently disabled or who die early and leave widows or orphan children. It will also directly benefit the small salaried member. The Contingent Fund will be built from individual gifts only. None of the members' or churches' payments will go into it. Excess interest earnings over four per cent will be credited to such Fund.

II. Its Benefit Objectives:

(1) Age Annuity. After a member reaches age sixty-five he will be entitled to begin to draw his age annuity in monthly installments. *This will be independent of whether or not he wishes to retire from active service.* If he prefers to defer his age annuity until a later date he

may do so and receive the benefit of further material additions thereto. The objective of the plan is to pay to a member an annuity equal to approximately one-half of his average salary during his entire active ministry. If one's ministry has been less than thirty-five years he will be entitled to a lesser amount on that account. If his years of service exceed thirty-five years he will be entitled to more. While it may be some years before any participating member of the Service Annuity will receive as much as fifty per cent of his average salary, it is certain that with the aid of the Contingent Fund better annuities will be paid to the older members and those on small salaries than can possibly be had for the same amount of money invested by them and their churches in any organization offering annuity contracts. It is the purpose of the Relief and Annuity Board to establish a minimum annuity of $500.00 for all members of the Service Annuity Plan at the earliest possible date. Until that is accomplished age annuities will be limited to $1,200.00 in the cases of those whose benefits must be made up in part from the Contingent Fund. This limitation does in no wise affect those members whose own payments and those of their churches actually produce more than $1,200.00. In other words, if a minister begins to participate at age 40 and reaches age 65 with annuity credits sufficient to pay him $1,500.00 or $2,000.00 per year, he will receive that sum, even if the Board has not established a minimum for all of $500.00. This will be true of members of any other age. It should be borne in mind that only six per cent of the minister's salary is to be used for producing the age annuity. The remainder of the ten and one-half per cent, which is four and one-half per cent, will be used through the Benefit Fund for producing in part the widows' annuities, the death benefits and the disability annuities. This Benefit Fund consti-

tutes the principal Brotherhood feature of the plan. Here is a blessed provision, as will readily be seen by those who study carefully what is proposed for disability members and for the widows of deceased members.

(2) Disability Allowance. In the event of the total and permanent disability of a member, while under sixty-five years of age, causing the giving up of ministerial work and the termination of any salary relationship, there will be provided in monthly installments an amount equal to forty per cent of the salary of the member based on the last three years of service prior to such disability. For reasons of prudence in the administration of the plan a maximum of $600.00 will be paid during the early years of the operation of the plan, and this amount, as per Convention amendment, cannot be increased until the Board shall have established a minimum disability allowance of $360.00 per year.

(3) Widow's Annuity. The objective of the Board is to provide for the widow of a deceased member a minimum annuity of $300.00 and a maximum annuity of half the amount of the age annuity which her husband was receiving, *or to which he would have become entitled had he continued in service until age* 65 *on the salary basis at the time of his death.* To illustrate: If a minister joins the Service Annuity at age 30 and dies at age 31, and such minister was receiving at the time of his death a salary of $3,000.00 per year, his widow would be entitled to one-half of his annuity, approximately $1,500.00, which is approximately $750.00 per year for her. This is a very liberal provision. Our ministers will rejoice in it. By far the larger per cent of life insurance is carried for the benefit, in some form, of the wives and children of the policy holders, and the minister is no exception to this rule. The splendid provision for the minister's wife, found in the Service Annuity Plan, should bring the sol-

ace that his heart craves. Where is there to be found anything like it or even approaching it?

(4) Death Benefit. The plan provides that there shall be paid to the widow of a deceased member, or to the member's estate, the sum of $500.00, provided the member dies before reaching age 65. After age 65 the death benefit is $250.00.

(5) Orphans' Benefit. Should a member die, leaving no widow but minor orphan children, provision is to be made for such children out of the funds in hand contributed by the member, together with interest accumulations thereon, and should a widow re-marry the Board has reserved the right to continue to them any payments due her from the church's contributions toward the member's age annuity, and from the Contingent Fund, during their minority. Should a member's widow die and leave orphan children similar consideration will be shown them.

(6) Withdrawal Benefit. In the event of a member's withdrawal from the Southern Baptist Convention the Board will pay back to such member his individual payments with interest additions compounded annually at a rate not to exceed four percent.

(7) Estate Benefit. The plan provides that in the event of the death of a member before entering upon an age or disability annuity without leaving surviving him a widow or minor children there shall be paid to a beneficiary previously designated by him, or to his legal representatives, the death benefit of $500.00, together with the return of all payments made by him individually with interest additions compounded annually at a rate not in excess of four per cent.

The Actuarial Soundness of the Plan.

It is a pertinent inquiry for one to make as to whether or not Southern Baptist ministers and missionaries may

expect that the Relief and Annuity Board will be able, in a reasonable time, to reach the Benefit Objectives herein set forth. We can assure them that they may. *The actuarial soundness of the plan is unquestionable.* Under the Service Annuity Plan there is certain to be at all times funds in hand with which to pay every guaranteed obligation incurred, and the reserves will always equal the liabilities. But, we are discussing not merely the actuarial soundness of the plan, but also the likelihood of reaching the maximum benefit objectives, and an illustration may be helpful here: Let us take the case of a minister forty years of age when he begins to participate. The average salary of such minister during his twenty-five years of participation at age sixty-five is, say, $3,600. The minister's payment of two and one-half per cent of such salary and the church's payment of eight per cent of the salary steadily continued throughout this period is assumed. In such case the minister will be able to draw at age sixty-five a monthly payment of $89.46 or $1,073.52 per annum. *Such a result is actuarially certain.* Now let it be carefully noted that the actuarially certain amount of $1,073.52, above named, is not all that is proposed to pay the minister in this case. He will be entitled to receive approximately one-half of his average salary from age thirty to age sixty-five. If such average is found to be $3,000.00 he would be entitled to receive an annuity of $1,500.00 per year or $125.00 per month. The actuarially certain amount here given is based on the years of his actual participation in the plan during which period he and his church shall have made payments aggregating ten and one-half per cent of his actual salary. The Benefit Objective of $1,500.00 is to be fifty per cent of his average salary over the whole period of his service, which is here assumed to be thirty-five years. This larger annuity, that is the amount in excess of the actuarially certain or earned annuity of $1,073.52,

is not guaranteed. This excess amount of $426.48 per annum is conditionally promised and will have to be supplied from the Contingent Fund which will be steadily built up for such purpose. The past record of the Relief and Annuity Board in fulfilling its annuity guarantee and conditional promises is such as to give very strong assurance to prospective members of the Service Annuity that this large result will be realized.

What is the record of the Board in results obtained for the certificate holders of the Annuity Fund which has been in operation for the past twelve years? It is this: In these certificates there is guaranteed to be paid to the holders the sum of $100.00 per year each. This amount could be guaranteed because the payments of members would certainly produce it. But the certificates also conditionally promise a maximum sum of $400.00 per year additional, and the fulfillment of this promise has always been dependent upon the Board's ability to secure larger earnings than the three and one-half per cent contemplated in the actuary's calculations and also upon the Board's ability to secure gifts of money from churches and individuals. What has been the result? The Board has paid the additional $400.00 to every certificate holder after he has reached sixty-eight. It has paid the additinal $400.00 to every member who has become permanently and totally disabled before reaching sixty-eight. In other words it has paid the maximum benefits proposed at the beginning of the operation of the plan namely $500.00 for age or disability and $300.00 per year for widow or orphans. And with the closing of this fund to new members on September 30, 1930, the Board gives assurance to all participating members that they will always be paid these maximum benefits, and its present reserves justify the giving of this assurance.

Economy of the Plan.

Wherein is the Service Annuity Plan an economical one? First, any plan which substitutes preventive measures, assuming the success of such measures, is far less expensive than remedial efforts.

"'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant,
But over its terrible edge there had slipped
A Duke and full many a peasant.
So the people said something would have to be done.
But their projects did not at all tally,
Some said, 'Put a fence 'round the edge of the cliff.'
Some, 'An ambulance down in the valley.'

"'But the cry for the ambulance carried the day,
For it spread through the neighboring city;
A fence may be useful or not, it is true,
But each heart was brimful of pity
For those who slipped over that dangerous cliff;
And the dwellers in highway and valley
Gave pound or gave pence, not to put a fence,
But an ambulance down in the valley.
'For the cliff is all right if you're careful,' they said,
'And if folks ever slip or are dropping,
It isn't the slipping that hurts them so much
As the shock down below when they're stopping.'
Then an old sage remarked, 'It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd much better aim at prevention.'

* * * * * * *

"'But a sensible few who were practical, too,
Will not bear with such nonsense much longer.
They believe that prevention is better than cure,
And their party will soon be the stronger.

Encourage them, then, with your purse, voice and pen,
And (while other philanthropists dally)
They will scorn all pretense and put up a stout fence
On the Cliff that hangs over the valley."
—Author Unknown.

The Service Annuity Plan is a preventive measure. It is the "Fence 'round the edge of the cliff." All the methods that have been tried to provide for aged and disabled ministers and widows from current relief funds have been predicated upon unsound and expensive expedients.

Second: Based on thirty-five years of participation by a member and his church the Service Annuity Plan requires the payment on the part of both parties of only forty-four cents for every dollar of benefits to be paid to the beneficiaries. Compound interest will add fifty-six cents to every sum of forty-four cents paid in. There will be no taxes to be charged against these accumulations and no over-head expenses are to be paid therefrom.

Third: The increase of spiritual power and working efficiency in those who participate in the Service Annuity will bring new life and power to the churches. The losses which have been sustained by the churches by reason of a superinduced anxiety suffered by their ministers with reference to their old age or earlier total disability and for the future of their families who have so frequently been left in abject poverty are incalculable.

Why Ministers Should Participate in the Service Annuity Plan.

It should require no argument to show that our ministers should promptly avail themselves of this plan. They should do it. First: Because more than ninety per cent of them cannot, from their meager salaries, make

provision for themselves and their families through savings or through the channels ordinarily used by men of business and of the professions. Most of those ministers who have attempted to protect themselves through savings and investments or their families through other entirely appropriate methods have had poor success and very many of them have utterly failed in such effort. It is a fact that "if a preacher is suspected of having a commercial spirit, his influence as a minister will be discounted." Second: Preachers should not be willing to drift along through their lives and make no certain provision for themselves and families when they are laid aside by disease or age or when they die. They should cultivate a spirit of thrift and practice it. The Service Annuity Plan offers them a way that will add to their self-respect and gain for themselves the greater respect of their churches, families and communities. Third: They should participate in the plan for the sake of their brothers in the ministry even when they do not feel that it is necessary for their own and their family's protection. No preacher should be concerned for himself alone. The strong should help to bear the burdens of the weak. Nor should ministers, even those who at present are in excellent financial circumstances *presume*. They are likely to experience entirely different conditions further on. Most preachers die in penury.

How the Service Annuity Will Benefit the Churches.

1. *The Service Annuity will make it possible to meet a sacred obligation.* For churches to use the energies of ministers and retire them in poverty is Unchristian. Paul declared, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). That living is due ministers, not only while they are active, but also when they are disabled by disease or

too old to serve. The conscience of churches can never be "void of offense toward God and toward men" so long as this duty is neglected.

2. *It will enable churches to utilize the services of able ministers of advanced years without fearing that their breakdown will cause them to become a care on their hands.* The timely retirement of aged and disabled ministers can be brought about under conditions which they themselves will approve and without embarrassment to either the minister or the church. The "dead line" in the ministry will be largely wiped out by this plan.

3. *It will win for the churches the greater respect of their communities.* "Ever since the dawn of the Christian era," challenges the business world, "you have taught us that our responsibility to our fellow men is endless. You have seen us accept this responsibility, and through a system of pensions offer protection for our employees when no longer active. But what have you done for your own helpless servants who have grown old?"

Book Reviews

I. THEOLOGY, PHILOSOPHY, APOLOGY.

Faith in the Modern World. By Edgar Young Mullins. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 177 pages. $1.75

In nothing was Dr. Mullins more helpful to many men than his aiding in adjustment of growing personality to the confused, changing and too often doubt-raising thought movements of our time. Alive always himself to the intellectual and spiritual experiences which make up life in a thrilling world Dr. Mullins had a sure setting in a convinced faith in eternal values. And this faith of his was in part insight, in part logically ordered foundations, in part continuous experience of what was to him unquestionably the Living Christ of God.

For many men, young and not so young, he was a most valuable guide in the relations between faith and science in an age peculiarly characterized by such rapid development of science as seemed to many to be constantly embarrassing to faith. In earlier years his *Why is Christianity True* and in later years his *Christianity at the Cross Roads,* charted for thousands the way of the believer in the face of new knowledge.

His mind and his soul reveled in the keen analyses that separated truth from error and combined separate truths into unifying wholes.

After the world war he was very keenly interested and concerned in the course of the world and in the dangers and hopes that beset men. He often spoke and wrote in defense and vindication and proclamation of the principles of Christianity and more especially in the qualities, powers and purposes of the Christ who is the life and hope of our world.

I was with Dr. Mullins the last week of his public ministry and heard messages that thrilled a large company of preachers

and others. Some of these last messages I find in the volume before me. When some of us encouraged Mrs. Mullins to give to the world a volume of Dr. Mullins' most characteristic addresses we did not know that he had already indicated certain ones for such a volume. In considerable measure he has guided in the choice of what come to us in this volume.

The thirteen addresses and sermons are timely. They extend that ministry by which growing faith is encouraged, by which Christ gets and holds his grip on men of worth in a day of tremendous possibilities. Already the book has been widely sold and widely read. Other thousands will read it and thank God, and will be grateful to Mrs. Mullins and to Dr. Tribble who aided her in getting the manuscripts ready for publication.

For the benefit of any who do not know, here are some of the intriguing titles: "The Right to Believe", "Faith and Science," "The Response of Jesus Christ to Modern Thought", "Are We Sitting at the Death-bed of Christianity?", "The International Mind", "Spiritual Sovereignty".

W. O. Carver.

The Doctrine of God. By Albert C. Knudson, Dean of Boston University School of Theology, and Professor of Systematic Theology. The Abingdon Press, New York and Cincinnati. 1930. 434 pages. $3.50.

This is announced as the first of two independent volumes which together will cover the field of Christian theology.

The title is more limited than the range of the treatment. Two hundred pages deal with the nature of religion in general and with theology in its nature, relations and history.

"The Doctrine of God" is dealt with under five headings: Existence, Absoluteness, Personality, Goodness, Trinity. The work pursues the modern methods throughout, presenting in a running way the subject and its various phases historically and critically with continuous references to the chief views and the positions of the principal writers.

The reliance throughout is upon the reasonableness of the views as attested in experience. All who have studied previous works of Dr. Knudson will know of his attitude in the main issues in religion and in Christianty. They will be prepared also for the author's independence in method and frankness in expression.

Of course an apologetic element runs through the whole discussion. It is definite and calmly vigorous with reference to most of important matters, sympathetic with hesitancy so characteristic of a period dominated by the easy delusions of relativity but not at all surrendering to that vogue. His discussions of the absoluteness and the Personality of God are most timely.

There is apt to be a good deal of dissatisfaction with the handling of the very difficult subject of the Trinity. It is difficult to think that he has not here yielded something too much to the present strong current of opposition to this historic Christian doctrine. It is not easy to decide whether our generation is working toward some clearer understanding and better statement of "the God-head", or are merely indulging ourselves in one more Unitarian dip in the effort to rationalize something which is essentially beyond our reason and yet remains necessary to any rational belief in the Christian God. We can fully sympathize with Dr. Knudson's difficulty.

If there is any one serious criticism to make of this work it is that in a Christian theologian we desire to feel the throb of the religious heart as well as see the light of reason's flashing eye when we are talking of God. Few works in Christian theology give us this religious sense as we read. The late Dr. William Newton Clarke attained it in extraordinary degree. One has the conviction of dealing with God and not merely discussing him. One could wish for more of that in this volume. Theology ought to be in large measure a formulation of experience or a guide to new experience. As the late Dr. Blewitt put it 'theology is the intellectual reflex of religion' and its task is to 'make explicit in reason what is implicit in experience.' Of course theology should contribute to the growth of experience and to the expansion and the deepening of religion. In our day

it is very difficult to meet the demand of scholarship and at the same time to escape the snares of scholasticism.

The Dean of Boston University has produced a strong, independent and scholarly work. He may be aiding definitely in producing a new era in the study and teaching of "Systematic" or "Dogmatic" Theology. W. O. CARVER.

Studies in the Philosophy of Religion. By A. Seth Pringle-Pattison, L.L.D., D.C.L. Fellow of the British Academy, Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. Oxford at the Clarendon Press, 114 Fifth Ave., New York. 256 pages.

This volume is partly based on The Gifford Lectures, delivered in the University of Edinburgh in the year 1923. The additions and modifications since have brought out what the distinguished author now modestly calls "a sketch of the Philosophy of Religion". The more modest title of the volume is really a better designation. In spite of an effort at unity and a sort of completeness of outline one is able to find here only "Studies" in the subject. They do not nearly approach completeness. They are able, very, and useful for the strength and clarity of much of the discussion. This applies especially to discusion of "primitive" religious ideas, a field in which there has been much foolishness written and where Dr. Pringle-Pattison thinks with depth and clearness. I do not wholly agree with his views about Magic in relation to Religion but his clearing up of the confusion and error in this field is very gratifying. He deals searchingly with the superficial analyses that have been made of the religions of Australian Aborigines.

For a Philosophy of Religion as a whole, disproportionate discussion is given to Judaism and Christianity and the discussions are too controversial and represent too negative and indecisive a use of the history to amount to more than tentative "studies" in the subject. Regarded merely as "studies" and to be used as such the volume is unusually valuable. The views of Christianity and its literature are in the view of the reviewer, radically wrong and blindly partial. W. O. CARVER.

The Significance of Personality. By Richard M. Vaughn, Professor of Christian Theology, Newton Theological Institution. The Macmillan Company, New York. 1930. 302 pages. $2.50.

Theology and Christian Apologetics are of course inseparably closely related. The best apologetic is exhibition of truth and duty in personal life and in social expression. The next best is clear definition. The specific function of Apologetics is defining the Christian positions in relation to current ideas that would contradict or confuse the claims and offerings of the Christian teaching and task.

There is need all along for a convenient handbook for students and readers who are concerned with "doubt" and opposition. For some twenty years now Principal *Garvie's Handbook of Christian Apologetics* has been the best such volume available. Besides the fact that it is an English book and deals primarily with conditions in Great Britain, the swift-flowing stream of current thought has run beyond some of the exposition in that able little volume.

Here we find Dr. Vaughn giving us a new, up-to-date handbook. He brings before the reader most of the points of pressure at this time and gives quick glimpses of the varying attitudes and interpretations. Notations in the text lead to a good working bibliography in the back with citations. The work is splendidly written and the spirit of the whole is that of the scholar and the fearless believer, who has no accent of compulsion just because he feels secure and humbly knows that each man must find his own way to God and must construct his own religion. All that any man can do to help is to point out the road and the guides and guidances—human and Divine.

For class study this book will bring before students the most vital topics, give a picture of the state of opinion, indicate the way of truth and reality as the author sees it. Thus a basis for discussion, invesigation, thought and conclusion, where conclusion is possible, will be afforded. And that is all we would ask. It is my opinion that we have here a general handbook in current thought as it affects Christianity and as it must be dealt

with by Christian thinkers, which will be welcome and useful in large measure.

The emphasis is indicated by the title. The whole expounds "a world view in which religion can live and breathe"; and, what is more to the point, a world view with which religion can give breath and expand life. W. O. Carver.

A Calendar of Doubts and Faiths. By William Marias Malisoff. G. Howard Watt, New York. 1930. 359 pages. $2.50.

In a highly original, vivacious and searching analysis Dr. Malisoff has given a fairly comprehensive review of recent and current trends in thought and pesudo-thought. Nor does he fail to connect the modern ideas with the course of the history of thought, at pertinent points. One requires some knowledge of the subject already, certainly, to appreciate the summary and sometimes indirect handling of such a vast amount of material and such confused mass of opinion as spreads in to-day's rather reckless flooding of all the fields of knowledge.

There is a lightness of touch combined with keen penetration, a vein of humor and a dash of satire to relieve the sharp thrusts of a really profound criticism and exposure.

One could wish, surely, for a bit more of definiteness and a good bit more of elaboration of the positive element in the author's own ideas when he lifts *"The Veils of Possibility"*, in the last chapter of just over a dozen pages. His general attitude will appear in a few brief quotations. He heads it with the words: "To be and not to be that is the answer." Then: "It would be fitting to close the year of doubts and faiths with some doubt of doubts or faith of faiths. If it were but possible!"

Then a summary of the ground traversed: "Several worlds have claimed our attention,—the unescapable whirl-pool of the external world, the unutterably endless inner world; the world of the scattered Man-God; the melodramatic worlds of intellect, emotion, will; the worlds of subjective art, objective science; the practice of this world and the practice of the other. And are

there other worlds? There is no end of worlds,—the possible worlds, the thinkable worlds, the worlds in the making. I should call them the words of philosophy, fringed by words of madness and by worlds of mysticism."

He leaves us in no doubt of his faith that philosophy will follow truth away from the "worlds of madness" into "the worlds of mysticism". "Empiricism is the explanation of wholes by parts; rationalism the explanation of parts by wholes. Mankind of smaller dimensions or pretensions, I suppose, explain parts by parts. But may not some soaring spirit aspire to explain wholes by wholes? Or better still, eliminate the haunting distinction?" "In short, I see vistas of possibility. I await the great age of the lifting of the veils of these possibilities. I await an ever expanding exploration of the universes of rationality, the discovery of new dimensions of rationality, the birth, through the fortunes of evolution, of a more than human mind, and its unlimited integration through qualities of time and space yet unsensed. "Life is the Song of Hope."

Thus the end. This from the *"Foreword"*: "The truth is doubt and faith are correlatives, and not contradictories. * * * The problem is not to oppose optimism and pessimism, but to find how they live side by side in the same human breast." "The author's [thesis] is: Doubt is the constructive element in the evolution of faith. * * Its oscillations between hopes and fears determine the goals of the mind. It is creative and re-creative in its insatiable, never-ending criticism, and constant confronting of the old with the new. Indeed a strong faith dominates the author. It is that doubt is the universal mother of philosophy, science, art, true religion, progress, life." It is thus to be seen in what sense he employs the term "Doubt"—a sense very far from the inhibiting negations of the shallow, as also from the arrogant denials of the snaggering iconoclasts.

Note some of the chapter headings: "This Shifting World", "This Shifting Self", "Intellect—the Villain", "Emotion—the Betrayer',, "Will—the Mock Hero," "Art—for Freedom's Sake", "Religion—Why Hast Thou Forsaken Me?"

The work abounds in striking and suggestive epigrams. Watson's Behaviorism'' is a substitution of words that may have a tremendous critical value, but it is nowhere as near nihilistic as it sets out to be.'' ''It is a doubt in the role of a bully''. ''Behaviorism, psychoanalysis, inflexible agnosticism, are highly civilized attempts to eat ourselves up alive, a veritable orgy of self-consciousness and consciousness of self.'' ''The search for the common element in all selves has produced a young, boisterous science of psychology''. He cites one of the high-sounding outlines of ''Incorporealia'' as ''typical of certain kinds of heaven-storming by science obscured by terminology.'' It is a very sane claim of his that ''the scientific and introspective study of the self must be supplemented by the biography or history of the self, in order to seize the precious principle of its *flow* and its goal of *hope.*'' For him the self ''is neither finite nor infinite. It is *synfinite.*''

A word much needed for our generation of ''thinkers'' is well phrased in this: ''There is no more tantalizing illusion than the one of complete objectivity''. He opines that ''the troubles physiology has had with things mental may revolutionize physiology but can hardly change the things mental. Indeed pure mechanism has become almost a pure myth in the natural sciences.''

There are some rich paragraphs in criticism of the extensive vogue of substituting ''intuition'' for logic—certainly one of the laziest and most vicious fads ever adopted by those who pretend to think. He quotes one of these superior beings who despise the laws of sound thinking. ''After mature deliberation I have decided to distrust the intellect.'' Then Malisoff comments: ''The modifying phrase is naive but honest. Others are not as direct.'' There are geniuses whose mental processes are so rapid that they reach the conclusions of logic with a swiftness which we may well enough call ''intuition'', as indeed there are genuine intuitions. Our trouble is with the tyros, small and lazy souls who lack the gifts of insight but whose conceit classes them with the geniuses; who thus dismiss the processes of logi-

cal thought and label their desires with the sacred name "intuitions." Their tribe in our day is not "the least in Israel."

Speaking of our marvelous developments of intercommunication and transportation, the author observes that, "There are many other kinds of bridges to be built across the Atlantic. We may send our ideas, ourselves, or our goods. But will "science organize to transmit *intelligence* as well as stock quotations and such orders? Will it organize to move our very selves about to improve the quality of our rational thinking?" He is not for "movement for movement's sake, but movement for improvement's sake.'

A mechanically well executed work is marred by a few slips. Buridan—he is famous for his "Ass"—is once spelled with two *r's*. Tolstoy answers equally to *Tolstoi* but there is no real call for variation within the same work. The newspapers, manned by men who went through the schools after they left off teaching students to spell, have mightily corrupted our customs in this art; but we can hardly yet tolerate *lead* for the passive of that word. W. O. Carver.

The Christian Outlook in the Modern World. By Charles F. D'Arcy, D.D., Hon. D.D., Oxon, F.B.A., Archbishop of Armagh. The Macmillan Company, New York 1930. 255 pages. $1.75.

This book runs a fairly even course between the excesses of liberalism and the rigidities of conservatism. It is not all that its title suggests but does more in that direction. It undertakes to deal with highly important subjects, like Faith in God, the Order of Creation, the Divine Man, Immortality, the Trinity, Divine Suffering, etc., in an uncontroversial way and to make the Christian view appear reasonable for modern thought. No doubt to many the method will be helpful as a sort of irenican. It will not be pleasing to men of powerful conviction, nor is it likely to lead the whole way to insight and faith. The chapter on Immortality seems distinctly weak and does not utilize to the best advantage some of the considerations that tend to security of faith. One reads the chapter on the Trinity and wonders

whether the author has any clear view of this great matter. It is here that we come upon his feeling that unity can be found only in a "super-personal" reality. He seems to believe in a personal Trinity but each and all the persons are thereby somewhat less than God. In the same way human personality—all personality—is *de facto* "confronted with a deeply rooted contradiction between the individual and the whole". Just how this is to be overcome nowhere appears in this book. We are asked to believe that "there must be a unity higher in order than the unity which we find in man's mental constitution." Still in the end "we must surely hold that the all-embracing love of God will finally break down all opposing barriers of hardened evil and complete His New Creation." This certainly is to transcend the teaching of the Bible and of Christ.

It also would seem to lack support in his own view in a chapter dealing with "Adventure" wherein God Himself is discerned as the Supreme Adventurer in His World-making and Man-making. His effort to use Paul in Roman 2, is very unfortunate, for he does not seem to be aware that he is flatly contradicting Paul's argument. He says: "Here is very splendid doctrine: conscience revealing the law written in the heart, even in the heart of the heathen, enabling them to do righteously and stand the scrutiny of Divine Judgment". This is amazing; but not less so than the added remark that this agrees perfectly with the teaching of our Lord's great parable of judgment."

On the whole one cannot help finding the work disappointing because it lacks definiteness of statement and of conviction. It is too tentative. W. O. Carver.

The Present and Future of Religion. By C. E. M. Joad. The Macmillan Company, New York. 1930. 310 pages. $2.00

First of all, let the Author state "the purpose of this book". It is "threefold: to give an account of the state of religion in this country (Great Britain) to-day, to analyze the reasons for its admitted decline, and to indicate the conditions which must be satisfied if it is to revive." Then let us credit him with the

insight to recognize "that adequately to achieve any of the three objects which I have set myself would carry me far beyond the limits of the present book." When one has read the whole book with thoughtful care he will agree most fully with the Author about the inadequacy of his achievement along any one of the three lines of his objective; and the inadequacy is cumulative as we progress through the three stages. The first he does fairly well; the second he develops along three chosen lines and ignores practically all other reasons; while for the third he trails off into vagueness and offers such a sublimated metaphysical and mystical substitute for religion as would make it quite impossible for any but a limited class of "saints and mystics." These are admittedly as yet few in number and the author is careful repeatedly to disclaim inclusion in their number. For the great majority of men it is still needful that the ideas of "the primitive side of religion" continue its appeal "strengthening and sustaining us, giving us the assurance, albeit illusory (sic!), of protection and guidance in the present and welcome and consideration in the future." It is conceded that "religion when it comes to us in this guise" is not to be condemned merely because some of us have outgrown it." (300-301).

Before proceeding to any further comments on the author's book and his attitude let us look at the publisher's announcement. Such announcements are not always faithful to the content of the books. In the present case the reviewer thinks that it would be difficult for any one to give a fairer statement of the general character, purpose and method of the book and its author. It is, consequently, inserted here in full:

'The subect of religion, always interesting, is at present absorbingly so. On the one hand, there are the break-up of organized Christianity, the decline of Church congregations and the difficulty of obtaining recruits for the ministry; on the other there is a great revival of public interest. On the one hand, then, a Church rent by dissension, on the other a growing need for what the Church can no longer give.

"Mr. Joad has set out to analyze and describe these various tendencies. He points out that for the first time in the history

of civilization there is growing to maturity a generation of men and women who are to all intents and purposes without religion, and comes to the conclusion that religious belief is not merely a form of comforting delusion or of social convenience, but a permanent expression of the human spirit, springing from and reflecting something real in the universe itself. For this reason, although the author feels that science may possibly deliver the *coup de grace* to organized Christianity in the next one hundred and fifty years or so, it is impossible that religion in general will disappear from man's life.

"On the contrary, we may expect the growth of a new form of religious belief which, not contradicting what science has discovered to be true about the universe will be such as to satisfy the aspirations of modern educated man. Mr. Joad lays down some of the conditions which a religion that does not outrage the intelligence of an educated man must satisfy.

"His book is earnest and witty, passionate and frivolous, lucid, expository and fiercely denunciatory by turns. It will interest all men and women who, finding their spiritual needs no longer satisfied in Church or Chapel, yet experience a want of something in their lives which previous generations have called religion."

From a "biographical note" we learn that Mr. Joad graduated from Balliol College, Oxford, in 1914, since which time he has held a position in the Home Civil Service of his country; that "his chief interest lies in the field of philosophy and psychology", about which he has "written a number of short books designed to make these subjects intelligible to laymen": that he is a frequent contributor to *"The Spectator"* and to *"The Nation and Athenaeum";* that he is a public lecturer on philosophy at King's College, University of London, and for the British Institute of Philosophical Studies, and that he "conducts tutorial classes in philosophy under the University of London." From his own references we see that he places emphasis on a work of his dealing with *"Matter, Life and Force."*

Mr. Joad is a brilliant writer with gift and penchant for epigram and for criticism. He has much of cynicism but clearly

escapes being a cynic. He is a thorough-going "modern" but has a philosophy—philosophical notion would probably be nearer the truth—that saves him from despair. He is very sure that the "youth" of the day are the wise men and he quite evidently inclines to hold that term to include most of the men he admires, conveniently overlooking their age as all of us who were seriously infected in our own youth with the virus of importance are so apt to do, as we get into the period of accumulating years.

If Mr. Joad had a third as much constructive genius as he has of the power of analytical censure he might become a prophet of better things. As it is, he is only one more very able, searching, witty and rather irresponsible critic, ripping away at traditional and conventional institutions and ideas.

One cannot but wish that a writer who makes bold to repudiate the Bible, to castigate the church, and to show religion where it "must get off" and how alone it can hope to get on, would come to know his Bible better, study his church history somewhat more accurately and with more consideration to the operation if his own evolutionary theory, thus could see religion from a somewhat less doctrinaire angle.

We have to thank this author for a penetrating and pitiless exposure of much of the weakness of organized Christianity, especially in England and more especially in the Church of England. His indirect indictment of realism in art (pp. 268-9) is very powerful and applies to all phases of art, especially to current literature. On the whole, moreover, we have an exposure of the inadequacy of the whole materialistic philosophy and attitude of our day. Especially keen and gratifying are his satirical analyses of the superficial aspects and extravagant claims of Freudianism and the psychoanalysts.

There is a certain immaturity and naivite in certain leads, emphases, prejudices and conceits that repeat their exhibitions throughout the pages. The famous Bishop Barnes of Birmingham must be flattered by the admiring following of this ardent adherent, while one wonders whether Dean Inge will quite relish the way he is used.

"Witch-burning" greatly fascinates our author. He recurs to it again and again and manifests a curious gullibility for the exaggerated stories of a truly reprehensible practice. It was bad enough, in all conscience; but what of the poise of a scholarly philosopher who can believe that within "fifty years during the century immediately succeeding the Renaissance, no less than three-quarters of a million women were burned as witches in the area of Germany", and that "in many (sic) villages * * there were no women left alive over forty years of age", and more of the same sort? (pp. 59f). For an author who is contemptuous of the "credulity of mankind" this is refreshing.

We could smile at proud contempt for Americans in any but a philosopher. We need not be too surprised to learn that Americans are, in fact, "notorious for irreligion" but hypocritically profess and push our profession of religion for prudential reasons (p. 17). That will bear looking into!

We may complain a bit of the gullible prejudice which gleefully records that "on the day on which Kentucky approved by a referendum a law to prohibit any reference to evolution in its schools, a baby was born in Knoxville, Tennessee, with a tail seven inches long." (p. 292). In America we would ask our philosopher: "Who has been stringing you?"

One has a right to expect a philosophical critic to be more cautious than to represent Jesus as asking his disciples to treat the bread and wine of the supper-chance symbols conveniently at hand, as "Souvenirs * * of this last meeting—and that was all" (42). Or, to take but one more example of this sort, how shall we regard a critic who will gravely declare that "the evidence of the Resurrection consists of disputable inference from extremely uncircumstantial references made by unknown writers in a grossly superstitious age" (66f). Even his patron saint, Bishop of Birmingham, would hardly underwrite that exaggeration. We must suppose that in some way—not easy to imagine—typist and proof-reader are responsible for confusing Aryans with Arians in a list of those who have held divergent views of the relations of Jesus to God. (294). And we might set down to

the superficiality of youth the repetition of the abundantly refuted slander that "the sons of parsons become prizefighters or take to the stage, while children of Bohemians are remarkable for the ordered austerity of their lives" (p. 79), save that he is using this as an exhibit of one of his serious principles in the interpretation of social experience.

Our guide is most disappointing when he comes, all too briefly, to give us a positive word about the religion of the future. We find that "through the religious consciousness may hope to know God, the religious man cannot aspire to become one with that which he knows", for God Himself is unaffected by (man's) contemplation", indeed "is unaware of the movement of life toward Him" (278-9). Mystics to be sure have a vision of reality to which they give the name of God, but "of the characteristic of the object revealed, of the God whom the mystics enjoy, we can give no account" (286).

Religion "offers us a commission in the army of life, bidding us keep our energies fresh, our appetites keen, our faculties at cutting edge in its service" (p. 305). Of how we are to do this not one little word! W. O. Carver.

Seven Golden Links in the Chain of Our Sanctification. A series of Addresses by Rev. E. L. Hamilton, author of "The Laws and Principles of the Kingdom of Heaven". London and Edinburgh. 1930. Marshall, Morgan and Scott. 96 pages. 2-6

Here is a very earnest, clear-cut exposition of the experiences and process of "sanctification", by an exponent of the "blameless life" conception of sanctification. It has the limitations and subtle logical legalisms of that view, as it has in unusual clarity and persuasiveness the strong points.

The "Links" are not, and are not here treated as, successive steps or stages. Rather we have a mixture. What is treated is the place of God the Father, the Lord Jesus Christ, the Blood of the Christ, the Word of God, Faith, and finally of the Holy Spirit in our sanctification. Then a final very brief (slightly over one page) section recognizes that only with "translation

to the life beyond'' do we become like Christ because only then do we ''see him as he is.''

The various ''links'' are found in certain forms of Scripture statement and no sustained effort is made to relate these in logical and experiental order.

Recognizing, in the beginning, properly enough that sanctification has to do with ''separating from'' sin and ''setting apart to God,'' the argument deals almost wholly with the ''separation from'', which is a very common weakness in this type of saint, probably more than justified in the lack of such separation on the part of so many of us.

The discussion is illuminated with some good illustrations. One illustration in the introductory pages is strikingly inept. The Christian's ''justification'' is thought to be perfectly illustrated in the case of Captain Dreyfus, convicted then pardoned, but finally declared wholly innocent of a great crime. Dreyfus was never guilty save legally by a gross judicial crime, and had a long hard struggle to establish his innocence, whereby the French Government was itself convicted of grossest injustice and sin. To use this as an illustration of the sinner's experience with God is at every point to violate fact and clear thinking.

W. O. Carver.

Revitalizing Religion. By Albert Edward Day. The Abingdon Press. 132 pages. Price $1.25.

In this series of studies the author undertakes a restatement for our day of the great concepts and doctrines of Christianity, such the nature of God, the work of Jesus, the Holy Spirit, salvation, repentance, faith, Christian conduct, revelation, and immortality. The style is sermonic and in the untechnical language of a man of affairs.

In the chapters on ''God in the World To-day'', ''Jesus the Revealer'' and ''Contemporary Divinity'', Dr. Day gives first, most interesting and significant lists of ideas which he has encountered in conversations, ideas which show the confusion

and inadequacy in modern thinking about God, Jesus and the Holy Spirit, and then proceeds to give his own ideas. Although some of his expressions lead far in the direction of pantheism he explains that by saying that God is "the totality of Reality," he is thinking of God as "before all as the eternal source of its temporal existence, in all as its animating and unifying principle, above all and beyond all in the inexhaustible resources of his infinite Being." The reader will find, as in any such effort as this, a number of things with which he cannot agree, but the author has made a fresh and helpful study which is well worth reading by ministers who constantly face the need of revitalizing the faith of many in the churches to-day.

J. B. WEATHERSPOON.

Types of Philosophy. By William Ernest Hocking. Chas. Scribner's Sons. New York. 462 pages. Price $2.50.

This is an excellent approach to the almost unlimited field of philosophy. The author states in his Preface that there are three methods open for the beginner: The Study of the History—there he cites the advantages and dangers; Second, The direct attack upon the problems of Philosophy itself. This, of course, is of supreme worth for certain types of mind. Third, a union of the historic and sympathetic interest. This is the method used by Professor Hocking, and the advantages of this method are potent on every page of his book. The book is divided into four "Parts" under each are discussed several "types." After a readable discussion of 'What Philosophy is," the author treats historically and sympathetically such interesting subjects as Spiritualism, Naturalism, Theories of Knowledge, Skepticism, Pragmatism, Intuitionism, Dualism, Idealism, Realism, Mysticism, etc., under their proper heading of the first three "Parts". The fourth Part deals with a "Synthesis" and has a bibliography and a useful index. It is the best book one knows for the earnest student, desiring to begin the study of Philosophy.

F. M. POWELL.

II. BIBLICAL AND HISTORICAL.

The Religious Background of American Culture. By Thomas Cuming Hall. Little, Brown and Co., Boston. 1930. 348 pages. Price $3.00.

"Professor Hall's work is diveded into two parts. The first traces the origins and course of the English dissenting tradition through Wyclif, the Lollards, Continental Protestantism in its effect upon English Dissent, and Puritanism in England. The second examines the history of Dissent in New England and Virginia, the relation of toleration to colonial culture, the Great Awakening, the status of religious interests during the Revolution and at the founding of the Republic, the reorganization of American Protestantism and the contribution of Roman Catholicism to American intellectual life, the relation of religion to capitalism and the American intellectual awakening, and recent or contemporary phases of religious interest."

The author does fine service in his clear distinction of the English Dissent as led by Wyclif and the Lollards, as contrasted both with Puritanism and Protestantism of the continent. One who has always distinguished clearly Protestantism, Anglicanism and Romanism, will not find so much that is new as so much that is true; to apply "Calvinism" to "Lollardly" is to misunderstand both, historically and essentially. Certainly, as the author shows, Anglicanism can scarcely be called Protestant, although it had and has in common with Luther and Calvin the priestly, the churchly and the sacramental view of Christianity.

The author writes with real insight concerning Puritanism, its aims, ideals, etc., and makes his real contribution, one believes, in delineating the cleavages which began in England from the time of the Norman conquest and which remain to-day, both in England and the United States. There is a broad sympathy and a sincere fairness throughout. One will often disagree with the author, but will be greatly stimulated and informed by every discussion. One could wish that the author were more

thoroughly acquainted with the history of the Baptists, as this would simply and clarify many of his discussions and would likewise fill a needed gap in his discussions which pertain to this country. However, this is indeed a great book, delightfully written, with a valuable bibliography, and a hopeful outlook.

F. M. Powell.

The Book of the Bible. By Dr. Jno. W. Flight, with an Introduction by William Lyons Phelps. Oxford University Press, N. Y. 1930. 151 pages.

In the Foreword, Dr. Phelps has this to say of this wonderful book for children.

"The cream of the literature is given here, and the description and explanatory passages are so briefly and clearly written that the young student would follow the whole course of the Bible story with ease and intelligence. Any boy or girl who knew the contents of this book thoroughly would already have the fundamentals of a liberal education.

"It is well to have a skilful condensation of the Bible; and here we have it. To be thoroughly familiar with the contents of this particular volume is to know the essentials. And I may add that the illustrations help towards that knowledge and understanding."

This gives in gist the best review of the volume. There is an interesting map of Old Testament times and many illustrations of worth and beauty. F. M. Powell.

The Hittie Empire. By Professor John Garstang, M.A., B.Litt., D.Sc., University of Liverpool. Richard R. Smith, Inc., New York City. xvii—364 pages with 53 plates, 45 illustrations, and 15 maps and plans.

Dr. Garstang, as Professor of the Methods and Practice of Archaeology, has for a long time been interested in the recovery of old world civilizations from the mounds and dust heaps of

the ages. The thrilling story of scientific research in this particular field of Biblical interest owes much of its perennial attractiveness to Garstang not only because of his scholarly mental grasp of a multiplicity of involved subjects but primarily because of his practical interest which has led him with pick and shovel into the trenches. His works on Egypt are of special importance, particularly *The Third Egyptian Dynasty* which enables us to reconstruct with more appreciative understanding the marvellous civilization of the Nile Kingdom during this era of their cultural development. On the other hand, his interest in Hattic culture and Hittite peoples has been just as intense and deservingly fruitful.

It is to Professor Sayce, perhaps, that Biblical students are most indebted for the recovery of a forgotten empire and for the rediscovery of a great people who played a master part in the affairs of the ancient world. It was he who dared to hope that some day the Hittites—referred to repeatedly in the historical narrative of the Old Testament—would no longer be regarded by scholars as a non-historical people but that they would make their re-appearance in flesh and blood. But that hope was more than a wish; it found its practical expression in increasing investigation, the results of which are known to all. He was followed in turn by others who sensed the possibilities of great recoveries—Humann and Puchstein, Jensen and Messerschmidt, Wrinkler and Myers, Hogarth and Cowley, and finally of Garstang, Woolley and Lawrence—through whose assiduous labor and almost insuperable difficulties the Hittites are being resurrceted. The story of their new birth is positively fascinating. The marvel of it all is that we are just on the threshhold of astounding discoveries appertaining to these ancient peoples; nobody can foretell what surprises even a day will bring forth. Hogarth and Cowley in two splendid volumes of the Schweich Lecture Foundation (British Academy) have described for us *The Hittites* and *Kings of the Hittites*, and have revealed something in the way of obstacles connected with the deciphering of their enigmatical language. Now Professor Garstang returns to the story in this absorbing volume on *The Hit-*

tite Empire. It is the most comprehensive work available and will certainly be received with enthusiasm, as it undoubtedly deserves. He has systematized for us all that was before known to which he has brought the fruit of recent investigations in which, of course, he himself has been most active. The student will find in the book a complete summary of Hittite affairs and interests, including a survey of their history, geography, and monuments both in Asia Minor and Syria. As the investigation proceeds we will certainly witness more and more the Biblical reference to these familiar peoples corroborated and illustrated and will find them not without their witnesses even in Hebron and Jerusalem. The book is commended most heartily and urged upon those who are anxious about scientific inquiry in the cause of truth.

J. McKee Adams.

St. Paul's Ephesian Ministry. A Reconstruction with special Reference to the Ephesian Origin of the Imprisonment Epistles. By George S. Duncan, B.D., Professor of Biblical Criticism in the University of St. Andrews. 1930. Chas. Scribner's Sons. New York. Pages 303. Price $2.75.

I have read this book with a great deal of interest particularly as Deissmann in The Biblical Review for July commends it as the best statement of the case for the Ephesian location of the Imprisonment Epistles of Paul which view he has come to accept. Feine and Goguel prefer to place Colossians and Philemon in Caesarea or Rome. But Duncan puts them all (Philippians, Colossians, Philemon, Ephesians, 2 Tim. 4:9ff.) in Ephesus. Certainly he says all that can be said and a great deal more than he can prove for his view. For direct evidence in the New Testament and outside he admits that "if it stood alone no safe superstructure could be raised on it." The corroborative evidence is all slight and in every instance capable of understanding otherwise (for Rome). A long string of possibilities does not constitute probability, not to say proof. I put question marks all over the book and it would take too much space to refute the

numerous suppositions of the book. For instance, he assumes that Philemon was a literal fellow prisoner of Paul (Philemon 10) "Whom I have begotten in my bonds" (Paul's bonds) and he says that in Rome it would have been difficult for Onesimus "to visit another prisoner in his cell" (p. 73). But Paul was in his own hired house in Rome. It is easy to knock down the men of straw that Duncan sets up. It will take a deal more than a pile of guesses to destroy the fact of the Roman origin of the prison Epistles. An Ephesian imprisonment is possible, but, if so, that by no means proves that he wrote these Epistles from Ephesus rather than from Rome.

A. T. Robertson.

The Sayings of Jesus. Their Background and Interpretation. By Benjamin Willard Robinson, Ph.D., Professor of New Testament Interpretation in the Chicago Theological Seminary. Harper Brothers. New York. 1930. Pages 277. Price $3.00

There are fifteen chapters in this handsome volume, the first five of which deal with the interbiblical history from Alexander the Great to Herod the Great and then on to the end of the Jewish state in A.D. 70. The attempt of the author is to give the environment and atmosphere of the Sayings of Jesus. One is constrained to believe that the author feels that Jesus interpreted Jewish ideas better than any one else had done. About demons he says (p. 102): "But there is no need to suppose that "Jesus had any knowledge along this line that differed from current Jewish thought." "It likewise appears that Jesus accepted the current belief in Hades, the world of departed souls" (p. 107). "In rejecting all these three Messianic hopes of his day Jesus was in fact rejecting any deliberate messianic career" (p. 118). "Jesus lived a life so near to God, serving God so closely, so personally, so faithfully that he became the favorite among many sons. He became God's beloved son" (p. 197). Note the word "became." "What a gratifying and remarkable discovery it is which recent Christian scholars have made in find-

ing that Jesus' idea of the Kingdom of God was concerned solely and entirely with an earthly commonwealth!'' (p. 217). ''So Jesus transcends all national lines. He is Saviour of the world, He is revealer of God, He is son of God,'' (p. 194). These quotations give a fair presentation of Dr. Robinson's able volume, but one that gives the Unitarian conception of ''the religion of Jesus'' as ''a son of God'', as ''God's beloved son'' (p. 198), '' 'the son' to distinguish him from all other sons'', (p. 197).

A. T. Robertson.

The Life of Moses. My Edmond Fleg. Translated from the French by Stephen Haden Guest. E. P. Dutton and Co., New York. 276 pages. $3.00 net.

So many of the new books on Bible characters have the same dry, uninteresting approach that one is not particularly thrilled by the announcement of another one. This volume is different. It will make its appeal to all classes of our people. The human element in the story makes it read like a novel and lures us on toward the end. A new understanding of the man Moses is gained. A new appreciation of the Biblical account is made possible.

Kyle M. Yates.

The Tragic Era. By Claude E. Bowers. Houghton Mifflin Company. 566 pages. $5.00 net.

This is the best book of the year for many of us who have sat up nights reading its thrilling pages. Mr. Bowers, one of our most brilliant newspaper men, hails from Ohio and he has certainly given us the finest picture of the reconstruction era that has been published. The days of the scallawag and carpet-bagger have never been more truthfully and vividly portrayed. One would decide that it was written by an intense southerner.

Andrew Johnson is pictured as a great and honest statesman worthy to take his place among the greatest of the ages. Grant

is depicted as a small, selfish, covetous man, who lacks a great deal measuring up to the towering Robert E. Lee.

The South is pictured as suffering untold agony and humiliation while the unscrupulous leaders of the party in power heap abuse and further suffering upon them.

It should be read by every citizen of our country.

KYLE M. YATES.

Portraits of the Prophets. By J. W. G. Ward, D.D. Richard R. Smith, Inc., New York. 328 pages. $2.50 net.

Dr. Ward has done a unique work for lovers of the Prophets. His new book takes its place among the half dozen best helps on these characters. It is fresh, scholarly, devotional and usable. Preachers, teachers and other Bible students will find it helpful. The language is as stimulating as it is inspiring. The reading of the book leaves one stirred with a desire for expression, a feeling of renewed interest in the Prophets and a new determination to tell others about them. KYLE M. YATES.

The Study Bible. Richard R. Smith, Inc., New York. **Job** by W. M. Clow and W. G. Jordan. **Psalms** by L. Maclean Watt and J. E. M'Fadyen. **Minor Prophets** by G. H. Box and the Bishop of Plymouth. **Major Prophets** by H. Wheeler Robinson and W. F. Lofthouse. **Proverbs, Ecclesiastes, Song of Solomon** by M. Maclean, W. A. L. Elmslie, D. Russell Scott and H. Ranston.

This series of brief commentaries on the books of the Bible has much to commend it. Students will find the critical notes exceptionally good. The scholar has written a critical study of the book under discussion while the inspirational side has been treated by another. The volumes are very small, the price is low and the value well above the average.

The work of Professor Robinson on the Major Prophets stands out as a distinct contribution. His keen insight into the messages of these prophets has produced a fine commentary.

Professor J. E. M'Fadyen has done the same high grade work on the Psalms. He understands the background of the Psalter as few men and his interpretations are good.

KYLE M. YATES.

The Goodly Fellowship of the Prophets. By W. Mackintosh Mackay, D.D. Richard R. Smith, New York. 268 pages.

We welcome any book that brings the prophets of the Old Testament to the attention. In recent years a great many have been written. Authors are trying to present the material in graphic language that will appeal to the reading public. Dr. Mackay loves the old Book and these prophets are made to live again in these brief devotional treatises. KYLE M. YATES.

From Daniel to St. John the Divine. A Study in Apocalypse. By W. J. Ferrar, M.A. 1930. Society for Promoting Christian Knowledge, London. The Macmillan Co. New York. Pages 121. Price 3s. 6d.

This little book includes four lectures delivered at Cambridge University at the Vacation Term for Biblical Study in August 1928. He seeks to trace apocalypse from Daniel to the Revelation of John. Chapter I, is The Book of Daniel, Chapter II, From Daniel to the Christian Era. Chapter III, Jewish and Christian Apocalyptic 1—100 A.D., Chapter IV, The Christian Apocalyptic and After. It is a careful and scholarly piece of work in a keenly debated field. A. T. ROBERTSON.

The Speaker's Bible. Edited by James Hastings. Blessing Book Stores, Inc., Chicago, Illinois, agents for America. The Minor Prophets. 1930. Pages 255. Price $3.50

The usual characteristics of this well-known series appears in this latest volume. The work is carried on by Rev. E. Hastings, son of the late Dr. James Hastings.

A. T. ROBERTSON.

Every Man's Story of the New Testament. By Alexander Nairne, D.D., Regius Professor of Divinity in the University of Cambridge. 1930. The Macmillan Co., New York. Pages 294. Price $1.80.

This is a rather curious book without much plan and yet with a great many interesting odds and ends in it. There are pictures and maps and many sidelights on the life of the first century. The author is a real scholar as one would suspect and yet on Page 82 he prints a picture of the Baptism of our Lord by Pierodella Francesca which represents John the Baptist pouring water on the head of Jesus under a palm tree! One hardly knows how to judge a book with an anachromism like that in it. A. T. ROBERTSON.

III. EDUCATIONAL AND HOMILETICAL.

Snowden's Sunday School Lessons, 1931. By James H. Snowden Macmillan, Chicago, New York. 1930. 394 pages. Price $1.35.

One who has used Dr. Snowden's Sunday School Lessons for years, rejoices in the coming of this tenth annual volume, which like its predecessors, is replete with a happy blending of inspiration, instruction, suggestion and a sympathetic unfolding of God's word. The author, a great scholar and teacher, really provides help for the Sunday-school teacher, not only by furnishing him rich material in usable outline, but especially by stimulating suggestions which enable the teacher to get the lesson for himself and at the same time sends him to constantly widening fields of further study. The author has a "way of his own" and one is happy that the Lessons for 1931, reflect that same care and insight which have made the author's lesson helps so increasingly popular through the years. In Dr. Snowden's Lessons one is never burdened with details; just the "setting" and proper connection are given, and then into the "meat" and wealth of the text itself, and what meat and wealth the author

can find! The book is of convenient size, well printed, practically outlined and properly emphasized. One treasures each recurring volume with increased interest and gratitude.

F. M. Powell.

The Church And Adult Education. By Benjamin S. Winchester. Richard R. Smith, Inc., New York. 181 pages. Price $1.50.

Professor Winchester's investigations as to the status of adult education in America has led him to intense concern regarding this neglected feature of our modern educational program. He begins by challengeing the old tradition that adults have passed beyond the "educable" age. He quickly explodes the old theory that past twenty-five or thirty we necessarily cease to learn, and then proceeds to show that the greatest single field of the church school is in the realm of adult education. The book is divided into two parts: (1) Why Educate Adults? and (2) Areas of Adult Experience. A key to the discussion may be found in the questions which the author raises at the beginning of each part: Is the human being a receptacle or an organism? Is learning a perogative of childhood or a privilege to be enjoyed by adults as well? Are there fixed limits to growth in personality? Should growth in religion keep pace with expanding science? Are we at the mercy of our changing environment or can we learn from it, determine the direction in which things are moving, and perhaps help the movement along? Should our outlook upon life be one of harassed and baffled perplexity, irritable and dogged obstinacy, cynical pessimism, or cheerful appreciation of our fellows and whole-hearted co-operation? What values shall we attach to past experience and to the attitudes, habits and customs which grow out of it?

Having sought the answer to these questions in the first division of the book, the author addresses himself to questions which are raised by a consideration of the areas of adult experience: What is the Good Life? Is it a possession, a set of traits or habits, a status or a point of view? Does character education

aim at the production of an individual of a particular type? Is it true that society will be saved, or safe, if we can produce enough individuals who are bent upon living the Good Life? Where do we really live—in our homes, our places of business, our racial group, our community, our nation? Are we the same person in all these different relationships; or do we, like the chameleon, take on the color of our surroundings? Is there such a thing as a self-consistent, integrated, Christian personality? If so, how do we acquire it?

Professor Winchester deals scarcely at all with matters of method, but has given in this book an exceedingly stimulating discussion of the underlying problems and essentials of adult religious education. The book should be in the hands of superintendents of adult departments and teachers of adult classes throughout the land. G. S. Dobbins.

Psychology's Defence of the Faith. By David Yellowless, M.B., Ch. B. New York. 1930. Richard R. Smith. 190 pages. $2.00.

Here we have an expression of the essential aspects of the theories of Freud and Jung—the two being rather sharply distinguished—in terms understandable by the layman. Then we have also an interesting and illuminating discussion of psychoanalysis and psycho-therapeutics.

All through the author makes scripture references and draws quite heavily on the Bible for illustrations of psychological explanations. He shows a good knowledge of the Bible, a genuine interest in religion and rather keen spiritual insight. At one place he burdens two pages with a wholly unnecessary and rather superficial criticism of Paul. He regards the Biblical writers as having shown extraordinary insight into psychological principles and accuracy in analyses.

It was a mistake to call the book a "Defence of the Faith". It is far more a defense of modern psychology. It is valuable as indicating how religion can use psychology, with some intimation also of the value of religion for practical psychology in

education and "healing". The chapters on "*Suggestion and Religion*" and "*Some Further Considerations*" are the most helpful. In the latter chapter the sections dealing with "The Justification of Faith" and "The Ultimate Test" will be found useful.

The "*Appendix*", on "*Spiritual Healing*", is decidedly disappointing and might well have been omitted. It gives relatively little about its topic. Professing to give an entirely "frank statement" of his view of *Miracles,* he fails ever to come to any explicit statement but leaves the impression that he rejects all except "psychological miracles," and offers next to no support for his denial. W. O. Carver.

Psychology for Religious and Social Workers. By Paul V. West and Charles E. Skinner. The Century Co.

This book is unique in that it proposes to bring together in one text the most valuable material in the field of general and applied psychology for the use of religious and social workers. The authors belong to no particular school, but prefer rather that their theory of psychology be regarded as integrative, in the sense that the most worth while, scientific, and sensible aspects of all schools are accepted. The book is not intended for popular reading, but is a text for intensive study in graduate departments of Universities and Theological Seminaries. The authors have sought to make the treatment descriptive throughout. In its organization the book is divided into three parts. Part I contains thirteen chapters on general psychology; applied psychology is emphasized in Part II; and Part III deals with the psychology of religious and social workers.

The virtue of the volume is its comprehensiveness; its weakness is its lack of thoroughness in the treatment of any given subject. The chief value of the text therefore, would be as a guide in a comprehensive course in applied religious and social psychology. That the authors had this in mind is evident from the excellent book lists at the close of each chapter.

For one who cannot afford time or money necessary for an exhaustive study of the subject, this book furnishes an almost ideal general introduction. It will no doubt be welcomed by teachers in this field who desire a single reliable text, modern and well organized, covering briefly the most important aspects of this subject. G. S. Dobbins.

Preaching Out of the Overflow. By William L. Stidger. The Cokesbury Press. 238 pages. Price $2.25.

For ten years the author of this book has been giving to the public his ideas of preaching. Until a year ago he was a pastor in such progressive cities as Detroit and Kansas City, and a year ago became Professor of Homiletics in Boston University. He is an enthusiast for preaching, and comes at his subject as such, rather than in an academic fashion. Concerning this particular volume he says, "I do not want to call this a book on Homiletics, or the Science of Preaching. Rather I want it to be looked upon as a book of enthusiasm about the business and pleasure of preaching."

The main thesis of this discussion is that preaching ought to be the overflow of physical energy, of ideas, of life's experiences, of religious experience, and of love, as flowing oil pours freely "out of the abundance that is stored away, down deep in the earth's subconscious self as it were." This is set forth in the first chapter. Chapters two, five, ten and sixteen follow the same thought, and it seems to this writer that the treatment would have been more pleasing and impressive if these chapters had been placed together. The criticism of illogical arrangement might be made of the other chapters also.

One is impressed at the outset with the profusion of illustration everywhere. Hardly an idea is given without one or more illustrations. And occasionally one feels that it is overdone. But here Dr. Stidger himself is writing out the rich overflow of his own information and wide acquaince with modern life, for all his illustrations are flesh, and bear the mark's of his own wide-awake experience.

In the chapter on "Variety in the Vehicles of Preaching", is a discussion of the sermon forms with which the author's name has been closely associated through former writings, viz, the Symphonic Sermon, the Drama Sermon, the Dramatic Book Sermon, the Short Story Sermon, the Dramatic Art Sermon, etc. Such devices have an appeal to the popular audience, and give the preacher an opportunity to capitalize literature and art for religion. One danger of course to men less discerning and capable than Dr. Stidger who has used these methods most profitably, is that the drama or story will be prolonged rather than the gospel. Used wisely and in proper proportion they may be commended, but after all the best vehicle for a gospel message is a text of Scripture.

Other chapters on "Simplicity in Preaching, 'The Inner Earnestness of Preaching", and "The Power of Preaching Today" bring much needed truth for our day. This unconventional enthusiastic and practical book ought to give new life and glow to the preaching of a wide circle of readers.

J. B. WEATHERSPOON.

The New Preaching. By Joseph Fort Newton. The Cokesbury Press. 187 pages. Price $2.00.

"The test of any sermon is not its eloquence, nor its learning, nor yet its artistry, but the regenerative note that is in it, conveying the living word of God to living men, through a tender, triumphant, ministrant love. O my soul, remember." This quotation is representive of the entiment and style of this really great book on preaching. Dr. Newton believes that we are at the beginning of a new era of great preaching and in this that he calls "a litle book about a great art" is his analysis of the situation we face and the spiritual demands upon the preacher.

In every chapter the reader finds fresh interest that makes it difficult to stop until the last page is read. The spiritual idealism, the grasp of the modern situation, the sanity of suggestion, the sympathy and strong conviction, the dignity and beauty of

expression, bear one on with an increasing ambition to realize the best things he ever dreamed about preaching.

The chapter headings are, "In the Vestry", "The Sermon", "The Preacher", 'What is Preaching?" "The New Keyboard", "The New Congregation", "The New Strategy", "The Music of Preaching", and "My Master."

J. B. WEATHERSPOON.

The Gospel For Main Street. By Charles Reynolds Brown, Dean Emeritus of the Divinity School, Yale University; Author of "These Twelve," "The Making of a Minister," 'Ten Short Stories from the Bible, etc." The Century Co., New York. 1930. 263 pages. $2.00.

To my way of thinking—and responding, for there's the test in this matter—Charles R. Brown is one of the foremost preachers of my day. Here are sixteen of his sermons. The book carries for title the subject of the first. One of these sermons I heard in the Yale chapel. Another I recall vividly hearing in Washington during a noon-day Easter series. Others I am reading with the same appeal of genuineness, directness, vividness, and short, quick sentences. He makes religion real and gives it a quality of immediate judgment upon my conduct, my attitudes. Any man can understand what he says. You can't get sleepy over them. There are good stories, human stories and well told, from the Bible and from all sorts of sources. But you never lose the point in listening to the story. The analyses stand out, but always for upholding the message. W. O. CARVER.

Creative Preaching. Edited by G. Bromley Oxnam. The Abingdon Press. 347 pages. Price $2.50.

Like its predecessor, "Effective Preaching," this series of lectures deserves a place in every preacher's library. It consists of lectures delivered before the Boston University School of Theology in fall of 1929. There are eighteen lectures by as

many outstanding American preachers. "The Preacher as Interpreter", by Gains Glenn Atkins; "The Prayer Life of the Preacher," by J. Edgar Park; "The Personal Foundation", by Bishop McDowell; and "The Essential Method of Preaching", by Charles R. Brown, are indicative of the standard of the entire series. The chapter on "Great Books and Great Preaching", by Edgar DeWitt Jones is worth the price of the book several times over.

It is an advantage that the reader has in this volume contributions from many minds and experiences, and that each writer is dealing with a subject for which he is especially fitted. It is a book that one wants to read through at once, and to be kept at hand for a tonic to one's ministry.

J. B. WEATHERSPOON.

The Foolishness of Preaching. By Ernest Fremont Tittle. Henry Holt and Company. 314 pages. Price $2.00.

Here is a volume of sermons to delight the heart of a preacher. It marks its author up as a great preacher, revealing not only his ability to make a sermon, but a preaching ministry. Besides an introductory sermon on "The Field of the Pulpit-Life," and a conclusion, "The Foolishness of Preaching", there are three general groups of sermons. (1) Religion and the Individual (eight sermons); (2) Religion and Society (seven sermons); and (3) Jesus' Experience of Life and ours (four sermons).

Many preachers are perplexed in this complex age concerning the scope of their preaching. What is the preacher's responsibility in social, political and economic problems? How should he proceed in discussing public questions? The first sermon of this volume gives a convincing discussion of the preacher's responsibility, and the remainder of book is a fine example of how to proceed, and of proportion in the selection of themes. It is an exceptional contribution to sermonic literature.

J. B. WEATHERSPOON.

IV. MISSIONS, SOCIOLOGY, PRACTICAL.

Speaking in Public. By Arthur S. Phelps. Richard R. Smith, Inc. New York. 1930. 232 pages. Price $2.00.

Professor Phelps is eminently qualified by training and experience to write just such a book, and in this exceedingly interesting volume he has done a superb piece of work. There are "hundreds of hints, illustrations and ideas" for every wide-awake, conscientious public speaker. Almost every phase of this important subject is dealt with in a clear and readable way. The book is arranged in twenty chapters and is so free from the pedantry and technical which usually characterize books of this nature, that one finds it a permanent source of help and stimulation. It is designed, supremely, for practical use, and while written for ministers especially, its sane treatment of the art of speaking is so striking that it will be of high value to all who speaks in public. This book will serve not only as a mirror into which the reader can look to discover his faults and "mannerisms", but it will equally encourage and train for more effective speaking and preaching "all along the line." It is really a valuable contribution. F. M. Powell.

Christology and Criticism. By Benjamin Breckinridge Warfield. Oxford University Press, 114 Fifth Avenue, New York. 1929. 458 pages. $3.00.

Professor Warfield "provided in his will for the collection and publication of the numerous articles on theological subjects which he contributed to encyclopedias, reviews and other periodicals, and appointed a committee to edit and publish these papers. In pursuance of his instructions, this, the third volume, containing his historico-critical articles on the Person and work of Christ, has been prepared under the editorial direction of this committee," consisting of Ethelbert D. Warfield, William Park Armstrong and Casper Wistar Hodge.

The general subject is one of permanent and fundamental importance. Professor Warfield was one of the foremost conservative scholars, theologians and apologetes of his day. He was thorough and powerful. None of the papers in this volume was published later than 1916. Since then there has been much shifting of lines in controversy and some modifications of approach to vital questions. The long discussion, more than 75 pages of "Schmiedel's 'Pillom Passages' ", is now out of date, since Schmiedel's absurd position has by this time been abandoned. Still it remains in an encyclopedia in the hands of some readers. Such a critical refutation may be of fruitful interest even when its immediate demand no longer exists.

Other papers, such as "Christless Christianity", "The Essence of Christianity and the Cross of Christ" have great pertinency at the moment.

"The Supernatural Birth of Jesus" was discussed with vigor in *The American Journal of Theology in* 1906. Of course Dr. Machen's recent elaborte discussion is the last word on that subject in the school of thought which Dr. Warfield represented.

There are ten papers in all, in this volume and they represent a fairly comprehensive view of the important subject of the *Person and Work of Jesus Christ* as this subject was discussed in the first years of this century. W. O. Carver.

The Country Church and Public Affairs. Henry W. McLaughlin. The Macmillan Company, New York. 1930. 260 pages. Price $2.00

This is a symposium participated in by some twenty notable students of rural life in the South. With great skill Dr. McLaughlin has assigned the various parts, the result being a bringing together of the best thought from many angles on this difficult but significant subject. The various contributors do not seek so much to present programs and methods in the solution of country church problems as to set forth the salient facts which constitute the problems confronted to-day by the rural churches of the South. No effort is made to present a single

view point, but each writer is left free to interpret the facts as he sees them. For instance, William R. King, Secretary Home Missions Council, New York City, contributes a chapter entitled, "United Churches Solve The Country Church Problem." This is followed by a chapter from President J. W. Jent, Southwestern Baptist College, entitled "United Churches Do Not Solve The Country Church Problem." Some valuable discussions are on the Training of the Rural Minister, The Ministry of Healing in the Country, The Recreational Life of Young People, The Future of the Country Church, The Relation of City and Country Churches. All who are interested in the country church and its future should read this stimulating series of essays brought together by Dr. McLaughlin in this book.

G. S. Dobbins.

Worship in the Church School. By J. Sherman Wallace. The Judson Press.

It is significant and encouraging that much attention is being given to the subject of worship in the teacher-training literature of the various denominations. This handbook has been prepared for use in the Standard Leadership Curriculum of Northern Baptists, and is rich in helpfulness for all those who desire to see "exercise" replaced by programs of worship. The author's philosophy of worship is everywhere true to the New Testament, and stimulates to a deep desire to give worship a much larger and worthier place in the church school curriculum. A thorough-going study and application of the principles laid down by the author would result in the transformation of our church schools from confusion and irreverence to quiet orderliness and reverent behavior. The book not only deals with underlying principles, but provides a large number of worship programs of unusual worth. General superintendents and superintendents of departments will find this book a most valuable addition to their library. Its use in class or teachers' meetings would no doubt prove highly satisfactory.

G. S. Dobbins.

Illustrations from Art. By William E. Biederwolf. Richard R. Smith, New York. 1930. 178 pages. Price $1.50.

"These illustrations are based on the world's most famous works of art, and true incidents connected with them", almost every field of art is drawn upon, and each illustration is headed, not only by a title, but with several scripture references as well.

In the Preface, the author says that he had thought some of calling these Illustrations, "Little Sermons from Art." This would have been indeed a fitting title, provided that "Little" was properly understood to mean short, or concise.

There are one hundred and one of these "Little Sermons", delightfully and historically expressed. In the front of the book is an index of subjects, alphabetically arranged, and at the back an index of Scripture references to the various articles by number. Certainly this is a treasure for those who love and teach the Bible, and for that constantly increasing class interested in art and all that is beautiful. F. M. Powell.

Human Religion. By Frank Kingdon. The Abingdon Press. 346 pages. Price $2.50.

The object of this study is stated by the author as follows: "To show how inextricably interwoven into the historical, intellectual, and practical pattern of the religion of Jesus is the ethical passion for the sacredness of human life." The first section is given to a study of Christianity in its Old Testament background, its New Testament expression and Christian history with this end in view, to see what emphasis is placed upon human well-being. The conclusion is that "the whole genius of the religion of Jesus is so closely allied to a moral passion for human well-being that we may fairly say that progress in Christian insight and character has at all times been dependent upon it." There follows a study of philosophical thought from Plato to the modern humanists with the same enquiry, in order to show that the "survival power of any philosophy is directly

proportioned to its contribution to the enrichment of human lives.'' The concluding section examines in the same mood the principal institutions of modern society, the family, the state, education, industry, etc., and makes a plea for the social idealism of Christianity. ''Jesus cannot let us rest until we bring his religion to its consummation in the human society, which is another name for the Kingdom of God.''

The book is written in a popular style and confronts the reader throughout with the social content of Christ's ethics.

J. B. WEATHERSPOON.

The Gospel Among the Red Men: The History of Southern Baptist Indian Missions. Robert Hamilton. Nashville. 1930. The Sunday School Board of the Southern Baptist Convention. 239 pages.

Mr. Hamilton has shown marked ability in collecting and arranging data in this study book and the Sunday School Board has outdone its habit in the neatness and attractiveness of the mechanics of it. The extent of the material dictated the use of a type smaller than one would prefer. The six chapters are replete with information and illuminated with a great humanity and personal interest charm. If there is more of optimism and praise for Baptist work than the total facts would relatively suggest it is a fault less to be deplored than to have gone too far in the other direction.

W. O. CARVER.

The Meaning of the Moral Life. By Warren Nelson Nevins, Professor of Ethics, Wilson College, Penn. Noble and Noble. 348 pages.

This is a text-book for colleges and universities and is described in the sub-title as ''an Introductory Discussion of Theoretical and Historical Ethics.'' The author writes with the conviction that ethics and a sound philosophy must go hand in hand. ''Whatever may be said to the contrary, morality is not built on shifting sands; and in its final extension the moral

life and the facts of religion are one." "In a universe whose essential reality is spiritual, and whose very existence can no more be comprised within the range of physical causation, than the glories of a sunset can be defined by mechanics of a spectroscope, moral duty means the approach to God."

The book is divided into four parts: (1) Theoretical, dealing with the meaning and terminology of ethics, the sense of obligation, moral action and moral judgment. (2) Historical, tracing the course of ethical theory from the pre-Socratic era to the modern ethics of evolution, with the authors criticism of each type. (3) Critical and Constructive, in which after an extended exposition and criticism of Intuitionism and Hedonism the author presents the ethics of Realization or Transcendentalism in two chapters. (4) Metaphysical, which is a discussion of freedom, theism and immortality.

The preacher who has not had a good course in general ethics or who desires to review the field of ethical thought and the problems of the moral life, will find here a most readable and satisfying volume.

A fine index and references at the end of each chapter to the best literature on Ethics add to the value of the book.

J. B. Weatherspoon.

The Waiting Isles. Baptist Missions in the Caribbean. By Charles S. Detweiler. Philadelphia. 1930. The Judson Press. 167 pages. Paper 75 cents; cloth $1.25.

This book is edited by "The Department of Missionary Education" of the Board of Education of the Northern Baptist Convention. Dr. Detweiler is eminently fitted for such service as is undertaken here having spent most of his life since graduating from college a third of a century ago in Missionary work among Spanish Americans. He is now in his twelfth year in the superintendency of such work for Northern Baptists. With ability and energy he has devoted himself to an able leadership.

In this volume he has crowded a vast deal of well arranged

information, the too fine print providing a content far in excess of what the number of pages would normally indicate.

For the islands undertaken the work will prove highly satisfactory. While concerned primarily to produce a book for Northern Baptists Dr. Detweiler has recognized the work of Southern Baptists intelligently and has dealt in a spirit of Christian fraternity with all Christian movements as they come into his view. A map, added to the pictures, would be an improvement.

W. O. Carver.

New Testament Ethics: An Introduction. By C. A. Anderson Scott. The Macmillan Company. 147 pages. Price $2.00.

This volume is a series of lectures delivered under the Hulsean Lectureship at Cambridge University in 1929. These lectures are devoted to a study of the ethical teachings of Jesus; two to the teachings of Paul, and the last to the limitations of the New Testament teaching and their removal.

In the discussion of the character of Christ's teaching concerning the Kingdom of God and Life, its synonym as experienced by the individual, emphasis is laid upon the persuasive character of his authority, and his announcement of principles of conduct rather than issuing commandments. Many of his teachings are conveyed by imperatives, but only one is considered a commandment proper, issued on his bare authority, and that is "Thou shalt love", which is not strictly original. The others are interpreted as expressions of principles, not to be regarded as requiring in every circumstance a literal obedience. "We have therefore not only the right, but the duty to keep upon the possibility that in any particular utterance He may be using a metaphor, a figure of speech, desiring nothing less than to be understood literally." Such is a leave statement of a principle of interpretation which the author applies and illustrates by reference to many of the imperatives of Jesus. In the chapters on Christ's criticism of evil and His method of goodness the author dwells upon Christ's conception of the in-

wardness of goodness, the dispositions, and the principles behind the law of Moses.

The ethical teachings of Paul are viewed as the true reproduction and development of the teaching of his Master. "A portrait of an ideal Christian drawn from material supplied by Paul would not differ in any important feature from the portrait similarly drawn from the teachings of Jesus. Paul may supplement, but he never contradicts his Master." Among the developments in the apostle's teaching the following are named: (1) an increased variety of motives and standards. (2) a further analysis of the positive qualities of Christian character, and (3) a new emphasis upon the sins of strife and party-spirit and also on the evil of sexual immorality. The limitations of the teaching of the New Testament are due to the method of giving principles, and the dependence upon the Christian enlightenment and the educated conscience to supply the application to changing conditions. J. B. WEATHERSPOON.

The Idealism of Christian Ethics. By the Rev. George Walker, M. A., D.D. Scribners. 250 pages.

This is the Baird Lecture of 1928, delivered at Aberdeen University. There are six chapters dealing with "Christian Ethics: Its Scope and Presuppositions"; "The Christian Ethical End: (1) Its Individual Aspect, (2) as Social and Inclusive"; "Christian Virtues and Duties"; "The Cardinal Virtues"; and "The Christian Dynamic and Motive". In the table of contents an extensive analysis of each chapter is given, which is a great aid in review. There is also a good index, while the footnotes provide an extensive bibliography for further study.

In the first chapter comparison is made between the ethics of Christianity and the morality of the Greeks as represented by the various schools, Buddhism, Mohammedanism, etc. Christ is presented as the Moral Ideal in whose faith are to be found the presuppositions of his moral teachings.

The individual aspect of the Christian Ethical End is set forth in a study of the Sermon on the Mount; its social as-

pects in a study of the Kingdom of God. The conclusion is stated as follows: "While the Christian ethical End has both its individual, and its social or collective, aspects, there is no dualism, no opposition between them. The Social End of the Kingdom of God embraces and is constituted by, the individuals who compose it. In its comprehensiveness the Kingdom consists of all who possess 'the life which is life indeed', all who are subjects of that Christian reconstruction and reorganization of the Character, of the inward 'righteousness' which is the individual End. It includes this world so far as it is regenerated, and the sphere beyond this life which Kant postulates as that in which the ethical progress of man is to go on towards perfection."

The Christian virtues and duties are studied as applications of the two great commandments of love, while the cardinal virtues of wisdom, courage, temperance and justice are shown to have been transformed by the Christian contribution. In the last chapter secular ethical theories are shown to be lacking in regenerative and sustaining power. The dynamic and motive of a successful pursuit of the Good must come from without. The true source in the grace of God and the Spirit of God is revealed in Chrsitianity.

This is a very readable volume, clear in statement and comprehensive in its treatment of the chosen subject. In this day of ethical restlessness and perplexity the preacher ought to review his fundamentals course in Christian Ethics, and for that this is an admirable treatise.

J. B. Weatherspoon.

The Preacher and Politics. By W. Woffard T. Duncan. The Abingdon Press. 151 pages. Price $1.25.

The author of this volume is a pastor "who believes profoundly in an evangelistic ministry of pastoral and pulpit power" and disclaims being in any sense a professional reformer. His purpose in writing is to impress upon young preachers

what he himself has discovered, the public life is "a field, largely uncultivated, in which a preacher may sanely function to the glory of God." The opening chapter is historical showing the part religious leaders of past took in public life, as preachers and leaders of reform movements. There are chapters on the place of the preacher in the State, patriotism, partisanship, law enforcement, publicity, etc. The standpoint and spirit of the entire discussion is seen in the last chapter on "The Preacher's Ultimate Message," two statements of which are, (1) "that prophetic preaching on public issues is not only harmonious with spiritual edification and evangelism, but a logical outcome of the same"; and (2) "that without the unique fundamentals of the Christian faith one cannot adequately relate himself to public affairs." J. B. WEATHERSPOON.

Lesson Materials in the Church School. By Dr. C. A. Bowen. Cokesbury Press, Publishers, Nashville, Tenn. 1930. 213 pages. Price $1.00.

Dr. Bowen is associate Sunday School Editor of the Southern Methodist Sunday School Board, and has been closely associated with the developments which have taken place during the past twenty-five years in the field of Sunday School curriculum making. In this book he tells briefly the intensely interesting story of early beginnings leading to the adoption of the International Uniform Lessons. He then proceeds to trace the growth of the closely graded lesson system, and to show what has happened within the past few years since the International Council of Religious Education came into existence. So far as we know, this volume brings the story nearer to the present situation than anything which has yet been written. It is especially valuable because of its discussion of recent trends in lesson making. Those who want to keep abreast of this great movement will read eagerly this contribution which brings Sunday School history down to 1929. G. S. DOBBINS.

V. MISCELLANEOUS.

Whither Mankind. Edited by Charles A. Beard. Longmans, Green and Co., New York. 408 pages. $3.00 net.

It is hardly worthwhile to mention this book that has already passed its ninetieth thousand since November 1928. It is a thought-provoking book that challenges all classes of readers. It is a panorama of modern civilization. Dr. Beard and his sixteen colleagues seek to answer certain questions about the world in which we live. It is startling in many of its conclusions but it will serve to cause a check-up on life's pursuits. The writers have the courage to face the world as it is, and in most cases seem to have intellectual power enough to maintain their balance in the welter of emotions which the prospect produces. It is a large critical estimate of present-day civilization.

KYLE M. YATES.

The Peril of Hunkey Hollow. By Senah Nedra—Arden Hanes. Printed by The Baptist Banner Publishing Company, Parkersburg, W. Va. For sale by the Author, South Brownsville, Pa. 173 pages. $1.50.

This is a purpose novel, announced as "an appeal for a vital and dynamic citizenship." It is full of thrills and displays a vigorous imagination and good powers of description. Its emphasis is on the attitude of Native Americans to immigrants. It leaves no doubt about its purpose, following the style of a former generation when the moral of the story was advertised at every turn. Its scenes and movements are made to fit the argument and are sometimes strained and too accommodating. It is a pity it was not better proof-read. It is interesting from start to finish and its teaching mainly very sound and wholesome, even if it lays up too strongly the communist threat, especially in an exaggerated scene located during the world war.

W. O. CARVER.

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